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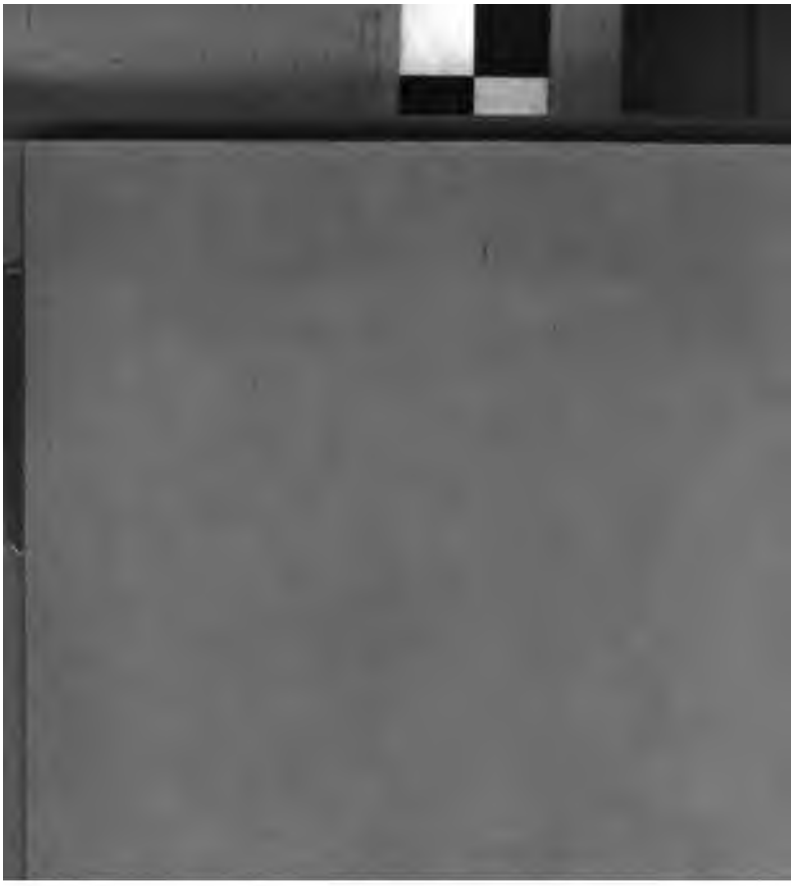

THE

CHRISTIAN's MAGAZINE:

DESIGNED TO PROMOTE THE

KNOWLEDGE AND INFLUENCE

OF

EVANGELICAL TRUTH AND ORDER.

Οσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ.—PHIL. iv. 8.

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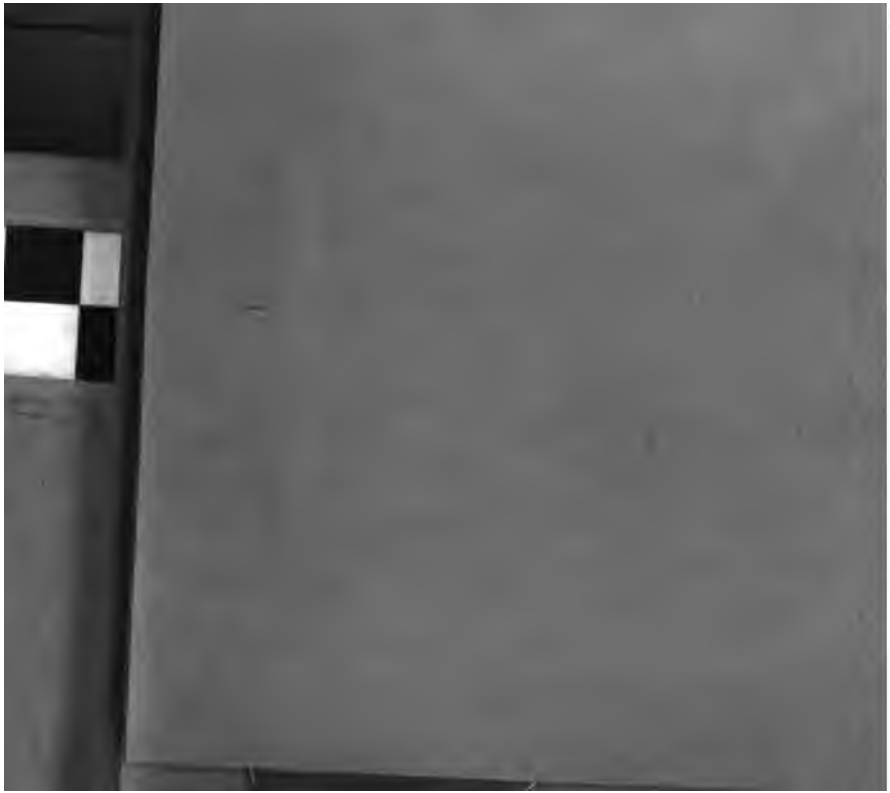

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THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. I.] JANUARY, 1811. [Vol. IV.

FOR THE CHRISTIAN's MAGAZINE.

A New Year's Meditation.

ALL men are travellers upon earth, whose days are as a shadow. View them in every situation and condition, and you will find this to be an irrefutable truth. Here verily we have no abiding place. Through this world we merely pass, as the way to another. If we become strongly attached to life, as if it would always continue; if we strike our roots deep in the earth, flattering ourselves that we will successfully resist the attacks of time, we prepare for ourselves bitter sorrow, and agonizing regret.

Sin hath produced this melancholy state of things. By it, we are put under the ban of God's empire, and wander up and down among the tombs in this dying world, not knowing how soon his arm will reach us, and bring us before him, to account for our deeds. We are driven from the presence of God, into the world cursed for our sakes, and must toil among thorns and thistles for our support and convenience. Every thing around us is subject to change, and transient in its nature. Lover and friend are removed from us, and our acquaintance drop into darkness. Generations have already gone to the land of forgetfulness, and generations are going. All that we see, all that we experience, all that we anticipate, prove that here we have no home, but are travellers on the earth, whose journey is abridged

by a thousand circumstances, and who are rapidly and unceasingly hastening to their permanent habitation.

Such is human life! an eventful journey to eternity! What manner of persons ought we then to be in our conversation and conduct? This is an interesting inquiry, worthy of our most reverent and steady attention. To answer it will be the object of the present meditation.

1. As travellers on earth, whose days are as a shadow, and none of whom abideth, we ought habitually to look forward to eternity, our home. There, two kinds of abode await the whole race of mankind; one of perfect happiness, and the other of unmingled misery. Between the two, a great gulf is fixed, so that they which would pass from heaven to hell, cannot: neither can they pass to heaven, that would come from hell.

Our future state we ought ever to bear in mind, in all our pilgrimage. The information Scripture gives us on this subject, is clear, explicit, and interesting. It admits of no doubt; it allows no hesitation on our part. We ought to live with a wise reference to eternity: for what will it profit a man if he gain the whole world, and lose his soul; or what shall a man give in exchange for his soul? To forget the future whilst enjoying the present, in our temporal affairs, is improvident and criminal, and always brings along with it its punishment. To do so in our eternal interests, displays the extreme of folly, of debasement, and of sin. It discovers a lamentable derangement of our intellectual powers, an unpardonable ignorance of our true state here, and a wilful want of preparation for entering on a future state. To stay here or go hence, is not a matter of choice to us. We are subject to HIM, who called us into being, and who bids us at his pleasure return to dust. Shall we say we will not think of our home?

Or shall we conduct as if resolved to banish every idea of this home from our minds? Rather let us pray, Lord make us to know our end and the measure of our days, what it is! As we pass on, along the road of life, we ought habitually to muse upon the end of our journey, looking towards it with steadfast eye; never losing sight of it; dwelling upon it again and again, till it be familiar to us, the first subject of meditation in the morning when we rise from our beds, and the last in the evening before we fall asleep. Thus doing, we will be often asking ourselves, what will the end of these things be, in which we are engaged? We will examine ourselves narrowly, and give heed to our ways, lest we stumble and fall.

2. As travellers to eternity, we ought to be solicitous about the way which leads to a happy home, to *everlasting* salvation. Inattention to his way leads the traveller into by-paths, where he wanders oftimes, until he perishes, far from his abode. It is not material what way a man takes, if he only thinks it the right way. There is but one way to heaven. It is narrow, beset with difficulties, ascending a steep and rugged hill. The pilgrim who essays to reach its summit, is oftimes wearied with toil, and almost abandons his design; but by faith he sees the prospect before him, and is revived.

For our direction we have the Scriptures of the Old and New Testament. With these in our hands, and the Spirit who dictated them in our hearts, we need not fear of falling into any essential mistake. But they who abandon this directory, and grieve the Holy Spirit by resisting his operations, have no guide. They soon stray, and continue straying in the paths of error. Their passions mislead them; the world beguiles them; Satan leads them captive at pleasure. Flowers may apparently spring up under their feet. The scenes they behold may be beautiful; the country through which they pass full of delights.

Soon, however, darkness descends upon them, and age destroys their susceptibility of pleasure. The end of their journey appears full before them. It is not thee, Oh Jerusalem above! Thy gates do not unfold to them, to receive them. Mountains rise up before them, enveloped with mists; dark mountains, which they reach—on which their feet stumble, and they fall—no more to rise. Such is the end of thousands, sad and melancholy. Such will be the end of all who do not seek to know the right way, the way God has revealed. That way is Jesus Christ, who hath purchased salvation for all who believe in him, and practise holiness. There is salvation in none else; for there is no other name given under heaven among men, whereby we can be saved! All who come unto the Father by him, shall in no wise be rejected; but whosoever denieth the Son, denieth the Father also, and there is no life in him. Words cannot be more explicit than those of Scripture on this subject. Scripture must then be read with attention and perseverance; the preached word heard with reverence on every occasion; fervent and unceasing prayer offered up to God, that what we read and hear, we may understand and practise; and living faith, the gift of God, must be exercised. If we neglect the means of salvation, and do not believe the testimony of God concerning his Son, we cannot be solicitous about the way to heaven. If we say we are, we deceive ourselves; we are merely sporting to our own undoing. If we are in earnest, like a traveller lost, we will eagerly ask of all we meet, what course we must pursue. We will consult all the guides we find, and follow all the rules prescribed. We will distrust ourselves, our prejudices, our passions, the conclusions of our own judgment, because we realize that we are lost and ignorant of our way, and will yield ourselves to the guidance of God's Holy Spirit.

3. As travellers to eternity, we ought to guard against every temptation on the way, so that we do

not forget the end thereof, or stray in by-paths which lead to the chambers of death. With these temptations the world is filled. They are diversified, as well as numerous; admirably adapted to the passions and appetites of sinners. Riches, honours, and pleasures, are all calculated to make us think ourselves at home in this world, and neglect the way of salvation through Christ.

This world, since the fall, has become a grand destroyer of our race. The God of this world blinds the minds of men, so that they see not their true state. He begets in them a love of the world above every thing else, so that they abuse, instead of using it. Thus that which in itself is good, through sin is become an instrument of evil. The world abounds with beauties and delights, exhibiting a diversified scenery of magnificence, usefulness, and elegance. Were our hearts right with God, we might enjoy whatever it affords without danger. But since we are sinners, we must guard against it, lest it usurp the place of God in our hearts, and thus become a source of ruin to ourselves.

How preposterous would it be for a traveller to be seduced from the remembrance of home, by the natural beauties of the country through which he passes, or to think the place where he lodges for a night, on account of its pleasant situation, to be his abiding place! Equally preposterous is it for us to be tempted by what we see in the world, to consider it our permanent abode. We are travellers, and as such, we ought to make the completion of our journey our business: as such we may indeed indulge ourselves, but that only in those things, which will not make us forget ourselves. Hence we may learn to determine not only how far we may relax ourselves from the business of life by amusements, but also what amusements are innocent or guilty. Let men only realize that they are travellers to eternity, and that their duty is, to finish their jour-

ney, so that they may rest in heaven, and idle, frivolous, time-killing amusements will no longer be advocated or enjoyed by any. Innocent amusements, or amusements which may be commenced and concluded by prayer, are only to be resorted to, for the purpose of unbending the mind, that it may afterwards resume its serious labours. They are like flowers that regale the senses, but cannot support or quicken our frail bodies. Other amusements strengthen natural corruption, and are unfit for the life of a traveller. They lead us from the right and narrow way to heaven, into the broad way, down to the chambers of death. Let none presume to dally with temptation in any shape or form. Let not thine heart, traveller to eternity, decline to its ways. Go not astray in its paths, for it hath cast down many wounded, yea, many strong men have been slain by it. Its house is the way to hell. They that go down into it never return.

4. As travellers to eternity, we must bear with fortitude and patience the troubles and trials we may meet on the road. In a world like ours, inhabited by sinners, there is necessarily more misery than happiness. If we one day meet with the sunshine of prosperity, the next may be veiled with the clouds of adversity. In youth our morning may be clear, in age our evening may close in blackness of despair.

Wicked spirits roam about, and in the midst of us, seeking whom they may mislead, and wicked men ridicule and pester all who live as travellers ought to live. Our own passions, worldly cares, reverses of providence, all, increase the difficulties and dangers of our way. We may sometimes have neither bread to eat, nor raiment to put on. After toiling all day, enduring inclement weather, how many return to an abode, open in every part to the winter's blast, and having little fuel to warm them with its heat, and cheer them with its blaze!

These are in part the difficulties and dangers which beset the journey of life. For these we ought to be prepared, as soon as reason permits. On them we ought to calculate as we advance in years, that thus when they happen to us, we may meet them aright. We must be armed with courage to resist, and patience to bear, whatever befalls us, or otherwise we never can complete our journey to our own comfort. We ought to remember, that prosperity or adversity cannot long affect us; that our journey is short; that it is of little consequence what our accommodations are, provided we have in prospect an happy end.

Of ourselves we have not the necessary qualifications thus to act, but must obtain them from God. We must take the shield of faith, and the sword of the Spirit, putting on for an helmet the *hope of salvation.* To relax our vigilance, to yield to fear, to despond or despair, is not only unmanly, but criminal. Ah, how many madly shorten their course, because of its difficulties, and rush uncalled into the presence of their God! How many give way to discontent, to repinings, to jealousy, to a thousand corroding cares, and spend their lives in making themselves miserable here, and preparing for themselves ruin hereafter! These things are inconsistent with our real state. We must bear up under every trial, displaying a holy resolution. We must enlist under the banners of Jesus, to fight successfully. We must follow the star of Jacob, if we do not wish to stray. We must trust in the Lamb of God for strength to hold out unto the end. We must be contented with our lot, whatever it may be, realizing that we brought nothing with us into the world, and can take nothing out of it, into eternity.

5. As travellers to eternity, we ought to assist each other on every occasion, that our journey may pass on pleasantly, and end happily. Like natives of the same place, who meeting in a distant country, de-

light in each other's company, and aid each other, so ought we to act. We are all descendants of the same ancestors, partakers of the same flesh and blood, travellers to the same eternity. We have all the same God for our Creator, the same Jesus for a Saviour, the same Spirit for a Sanctifier. We are all dwellers on the earth, subject to the changes of time, liable to the stroke of death. Every circumstance in our nature, our state, our prospects, ought to unite us to each other. We ought to feel for each other's woes, and rejoice in each other's welfare. We ought to instruct, comfort, and cherish all we can: to do unto others as we would wish to be done by ourselves, under similar circumstances. We ought cheerfully to contribute of our worldly substance for the relief of the destitute; never to hold back, but yield to the impulse of pity and compassion. The commands and directions of Scripture to the exercise of benevolence, of kindness, of alms-giving, are more frequent than any other. If we realize our situation as travellers, we will fulfil them with promptness, thankful that we have any thing to give. We will be all of one mind, having compassion one of another, loving as brethren, being pitiful, courteous, not rendering evil for evil, or railing for railing, but contrariwise, blessing.

Thus ought we to conduct ourselves in this world, travelling the journey of life, steadfastly looking to eternity as our home; solicitous about the right way to heaven; believing in Christ as that way; guarding through grace against every temptation to forget the end of our journey, or seduce us from the right way to heaven; bearing every trial and trouble with fortitude and patience, and mutually assisting each other as we advance. Such is the manner of life which we ought to lead from our state in this world, as dying mortals; and to this life we are urged by the season which God in his providence has granted us. We

have survived the past year, but know not if we shall survive the future. Whatever awaits us is hid from our eyes, but not so our duty. This is evident. Let us then pass the time of our sojourning here in fear. Let us earnestly intreat God to teach us to number our days, that we may apply our hearts to wisdom.

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE RESURRECTION.

And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

DEATH is the extinction of life. This change, which we have with solemn emotions contemplated upon others, we all expect we shall ourselves sooner or later undergo. It is indeed inexplicable, but our conviction of its reality is irresistible.

The laws of animal life, although long the subject of scientific investigation, are still very indistinctly known. The definition which theorists have given us of life itself are so unsatisfactory, that no one has hitherto acquired the general assent of the learned world. Speculative men may call it *that which resists disorganization*, or *nervous energy*, or *excitability*, or *the effect of stimuli*, or whatever else genius or fancy may dictate. The illiterate man is here upon a level with the proudest philosopher. He feels that he lives. Life is an emanation from the Almighty, and subject to his will through all its various modifications; an emanation capable of being communicated and recalled at the pleasure of Jehovah, *Acts* xvii. 28. In him we live, and move,

and have our being. Yes, we feel life, and we expect death. Soon, very soon, shall our eyes become dim, and our limbs become motionless. The busy scenes in which we act, and the cares which agitate our thoughts, crowding in quick succession in the mind, shall soon become as a tale that is told. An hour will tell the story of a toilsome life, and another generation will forget that we have been. *Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state, is altogether vanity.*

The life to which we fondly cling shall vanish in a moment, like the air which we expire; and the corpse remain stiff and cold, as the plank upon which it is laid. The nearest friend will also feel the anxiety of Abraham, relative to the wife of his youth, "Give me a burying-place, that I may bury my dead out of my sight." We shall all become tenants of the house of silence.

And is this the last end of man? And is this the hope of a Christian? Shall the iron reign of death be perpetual? No. Ye disciples of Jesus Christ, "death is swallowed up in victory." The soul is immortal, and the body shall be so hereafter. *The dead shall be raised incorruptible, and we shall be changed.*

We shall exhibit a summary of the evidence by which our faith in the doctrine of the resurrection is supported; examine the objections of unbelievers; show that our bodies shall be changed; and suggest some practical improvement.

I. We shall exhibit a summary of the evidence which supports our faith in the doctrine of the resurrection from the dead.

The heathen had very obscure ideas of a future state. Ignorant of the immateriality of the soul, and

the resurrection of the body, they conferred upon the ghosts of their departed friends, an existence, in a separate state, which is neither body nor spirit, but something of the nature of both. The Celtic bard introduces the ghost of Crugal to Connal, upon "a "dark red stream of fire coming down from the "brow of the hill. His eyes are like two decaying "flames. Dark is the wound of his breast. Light "as the blast of Cromla he moved like the shadow "of mist. And like the darkened moon he retired "in the midst of the whistling blast." The exercises assigned by the Grecians to their deceased relatives in the place of the dead, corresponded better with corporeal beings, than with immaterial actors. But from divine revelation we derive knowledge on this subject. All besides is frivolous conjecture. Life and immortality are brought to light by the Gospel. At death, "shall the dust return to the earth as it was; and the spirit shall return unto God who gave it*." "Concerning them which are asleep we sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him. The dead in Christ shall rise†." The Scriptures afford, in confirmation of this doctrine, abundant arguments, and facts, and assertions.

1. Arguments. The justice of God displayed in the government of the moral world, affords a strong presumption in favour of the resurrection of the human body. Man is a compound creature. Body is as necessary to his constitution as spirit. Considered as a subject of the divine moral government, we include, in the idea which we form of man, his whole nature; his corporeal organization, as well as his mental faculties. All those actions upon which depend the final judgment, are performed in the body.

* Eccles. xii. 7. † 1 Thess. iv. 13—16.

It is both the companion and the instrument of our good and evil deeds. The righteousness of God from which we argue the necessity of a future state of retribution, renders it, to say the least of it, probable, that man, soul and body, shall be the subject of judgment. We know, however, that the earthly house of this tabernacle shall be dissolved, and that without a resurrection, man is incapable of complete retribution. We are authorized to infer, therefore, from the equity of the divine moral government, of which the Scriptures assure us, that the dead shall be raised to judgment.

The doctrine of redemption also affords an argument for the resurrection of the dead. The Redeemer, in assuming our nature, did not neglect the body. "The word was made flesh." In his body he magnified the law, and suffered on our account, as well as in his soul. He bare our sins on his own body on the tree. In his mercy he ministered to the wants of the body. He healed the sick, and opened the eyes of the blind. His Spirit sanctifies the bodies of his disciples, rendering their members instruments of righteousness unto God. And he shed his blood for the purchase of both soul and body from the dominion and damnation of sin. We must accordingly conclude, that his ransomed ones shall arise to everlasting life. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God: and ye are not your own, for ye are bought with a price? Therefore glorify God in your body, and in your spirit which are God's*."

This mode of reasoning is justified by the example of our Saviour. He proves, against the sophistry of the Sadducees, who denied the resurrection, its truth, from the covenant-relation between God and

* 1 Cor. vi. 19, 20.

his people. As Jehovah is the God of the living only, and proclaims himself the God of Abraham, the necessary inference is, that Abraham must live, and that the body of Abraham must of course arise from death to life. This argument applies with equal force to all those who have the faith of Abraham. "And as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living.*"

2. Facts in confirmation of this doctrine abound in Scripture history.

On various occasions Jehovah displayed his power of raising the dead to life. The prophet Elisha miraculously recalled to life the son of the Shunammite†. *Jesus Christ* recalled Lazarus from his tomb, and restored him in health to his weeping sisters. By the same power, the daughter of the ruler of the synagogue arose from the bed of death, to the astonishment of mourning relatives. The charitable Dorcas was revived by miracle in Joppa, and presented by the apostle Peter to the poor widows who had been supported by her bounty. These facts are evidence of God's power over death, and there are others which prove that the bodies of the saints are admitted to the glory of heaven. Enoch, before the flood, was translated, that he should not see death; and without undergoing the pangs of dissolution, his body accompanied his spirit to the full enjoyment of celestial happiness. Elijah ascended in the sight of Elisha from earth to heaven, in a chariot of ethereal fire, and re-appeared along with Moses on the Mount of Transfiguration, talking with the Redeemer. Jesus himself arose from the dead, and is

* Mark xii. 26, 27. † 2 Kings iv. 37.

the resurrection and the life. Many of the saints arose about the same time, and entered into the holy city. Our elder brother is gone before us to the land where death shall never have admission. He is already accompanied with several disciples, glorified in body and in spirit. These facts support our hopes in the final triumph over death, which shall be enjoyed in our own resurrection. We add,

3. Some of the unequivocal assertions of Scripture. They abound in both the Old and New Testament. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. The apostles preached through Jesus, the resurrection of the dead. God quickeneth the dead. God which raiseth the dead. God both raised up the Lord Jesus, and will also raise up us by his own power. Since by man came death, by man came also the resurrection of the dead. He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. The dead shall be raised incorruptible."

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

Few biblical students can have gone far into the New Testament, without discovering the importance of the Greek Article in fixing the meaning of innumerable passages. That its uses have not been ascertained long ago, is not a little surprising, when we find, that the earliest fathers have dropped several hints tending to prove its importance. Almost every other topic connected with Greek criticism had been discussed, minutely and profoundly, while the doctrine of the Article, of equal importance

with any of them, to the cause of classical literature, and of far more importance than any of them, when considered in connexion with theology and the philosophy of grammar, was left till of late almost untouched.

Between forty and fifty years ago, Adrian Kluit published a work, entitled, "*Vindiciæ Articuli* ὁ ἡ τὸ in Novum Testamentum," and which is the earliest work of this kind with which we are acquainted. Some time after, the subject acquired additional attention from an essay of Mr. G. Sharpe. He lays down the rule, "When the copulative καὶ connects two nouns or participles of the same case, respecting office, dignity, affinity, connexion, attributes, properties, or qualities, if the article ὁ or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, *the latter always* relates to the same person or thing that is expressed or described by the first noun or participle, except the nouns be proper names, or in the plural number," and of course, that such phrases as τοῦ Χριστοῦ καὶ Θεοῦ are to be interpreted of one individual, thus affording evidence of our Saviour's divinity.

His interpretation was strongly supported by Mr. Wordsworth, who has proved that most of the disputed texts were so understood by the fathers.

Sharpe, however, has made merely an entrance upon the subject. He states a fact—states it as a rule; but as a general rule his fact is too vaguely expressed. The work of most merit on this subject, comes from the pen of Dr. Middleton, who explains the principle of the rule, and ascertains its limitation; and thus, not merely states a fact, but explains the reason of the fact; a thing which every philologist ought to do, but which is very seldom done. He, accordingly, in the first part of his work, inquires, *What is the Greek Article?* and after resolving the

question, applies the doctrine of the Article to the Greek of the New Testament.

Out of Dr. M.'s work, we have taken the following extract; and we have done it with a wish to introduce our readers to an acquaintance with a work which should be in the hands of every divine. "In the present day, adversaries of the truth seem more than ever inclined to appeal to the original Scriptures. Ministers of the Gospel should be always ready to follow them there, and to show that our adversaries lose more on that ground, than on any other; as the truths of the Gospel are exhibited in the languages in which the Holy Ghost has chosen to indite them, with a clearness and force which it is impossible to infuse into any translation."

The following extract is found in his remarks on 18 v. of the 1 chap. of Matthew.

"Since, however, the phrases πνῦμα and πνῦμα ἅγιον, both with and without the Article, are of frequent occurrence in the N. T., it may not be amiss in this place to inquire generally into the meanings which they bear, and especially on what occasions the Article is taken or rejected.

"I. The primitive signification of πνυμα is *breath* or *wind*: in which senses, however, it is not often found in the N. T. In the sense of *breath* πνῦμα takes or rejects the Article, as the circumstance may require. Thus, Matt. xxvii. 50. ἀφῆκε ΤΟ πνῦμα, *his* breath or life; Part I. Chap. iii. Sect. 1. § 4.: but Apoc. xiii. 15. we have δῶναι πνῦμα, to give life, where τὸ would be inconsistent with the sense: for that, which was possessed already, could not now first be given. In the meaning of *wind* we find, John iii. 8. τὸ πνῦμα πνεῖ, ὅπου θέλει: where the Article is requisite by Part I. Chap. iii. Sect. 1. § 5.

"II. Hence we pass by an easy transition to πνῦμα, the intellectual or spiritual part of man, as opposed to his carnal part. Thus, πνυμα is frequently contra-

distinguished from σάρξ. In this sense also it may be used either definitely or indefinitely: examples of each will be noticed in the sequel.

"III. A third meaning arises by abstracting the spiritual principle from body or matter, with which in man it is associated: hence is deduced the idea of the immaterial agents, whom we denominate *Spirits*. Thus, Luke xxiv. 39. πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει. John iv. 24. πνεῦμα ὁ θεός. Acts xxiii. 9. πνεῦμα ἢ ἄγγελος. The πνεύματα also of the Demoniacs are to be classed under this head. It is evident that the word, in this acceptation, must admit both a definite and an indefinite sense.

"IV. But the word πνεῦμα is used in a sense not differing from the former, except that it is here employed κατ' ἐξοχήν to denote the Great and Pre-eminent Spirit, the Third Person in the Trinity: and *in this* acceptation, it is worthy of remark, that πνεῦμα or πνεῦμα ἅγιον is never anarthrous; i. e. *without the article;* except, indeed, in cases, where other terms, confessedly the most definite, lose the Article, from some cause alleged in the Preliminary Inquiry. It will be shown in the following pages, as the passages occur, that such is the practice of the Sacred writers. The addition of τὸ ἅγιον serves only to ascertain to what class of Spirits, whether good or evil, this pre-eminent Spirit is affirmed to belong.—It may here be briefly noticed, that in the passages, which, from their ascribing *personal acts* to the πνεῦμα ἅγιον, are usually adduced to prove the Personality of the Blessed Spirit, the words πνεῦμα and πνεῦμα ἅγιον invariably have the Article. See particularly Mark i. 10. Luke iii. 22. John i. 32. Acts i. 16. and xx. 28. Ephes. iv. 20. Mark xiii. 11. Acts x. 9. and xxviii. 25. 1 Tim. iv. 1. Heb. iii. 7. &c.—The reason of this is obvious; for there being but one Holy Spirit, he could not be spoken of indefinitely. In Matt. also

xxviii. 19. where the Holy Spirit is associated with the Father and the Son, the reading is τῦ ἁγίυ πνεύματος.

"V. The fifth sense of πνεῦμα is easily deducible from the fourth; being here not the Person of the Holy Spirit, but his *influence* or *operation:* the addition of ἅγιον is explicable as before. And in this meaning a remarkable difference may be observed with respect to the Article. Though the Holy Spirit himself be but one, his influences and operations may be many: hence πνεῦμα and πνεῦμα ἅγιον are in this sense always *anarthrous*, the case of *renewed mention* or other reference being of course excepted The expressions of being "filled with the Holy Ghost," "receiving the Holy Ghost," "the Holy Ghost being upon one," &c. justify this observation.

"VI. The last meaning, or rather class of meanings, for they are several, comprises whatever is deducible from the last acceptation, being not the influences of the Spirit, but the effects of them: under which head we may range πνεῦμα in the senses of *disposition*, *character*, *faith*, *virtue*, *religion*, &c. and also whenever it is used to signify *evil* propensities or desires, with this difference only, that these latter must be supposed to arise from the influence of the Evil Spirit. In all these senses the Article is inserted or omitted according to the circumstances.

"Now if we put together the consequences of what has been shown under the *fourth* and *fifth* heads, we shall perceive the futility of pretending that the Holy Spirit is, as some aver, merely an influence: the Sacred Writers have clearly, and in strict conformity with the analogy of language distinguished the *influence* from the *Person* of the Spirit. In like manner the Personality of the Holy Spirit is deducible by comparing the *third* and *fourth* heads: for if πνεῦμα in the passages adduced under the *third* mean a spi-

ritual agent, τὸ πνεῦμα in the places refe
the *fourth*, where there is no *renewed mention*, or
any other possible interpretation of the
the use of it κατ' ἐξοχὴν, can mean only the
agent of acknowledged and pre-emi
But the personality of πνεῦμα under th
cannot be disputed, unless by those wh
trovert the personality of ὁ Θεός: the per
therefore, of τὸ πνεῦμα used κατ' ἐξοχὴν must be
ceded."

FOR THE ISTIAN'S MAGAZINE.

THE Editors, with peculiar pleasure, commence the publication of a r er of letters, written by the late Mrs. HARRIET BACKUS, of Albany, which the kindness of a friend has submitted to their disposal in such way as they may think expedient. These letters, they doubt not, will prove acceptable to all who have drank into the same spirit with the pious author. They are the unstudied effusions of a heart alive to all the impulses of benevolence and friendship—a heart glowing with gratitude, love, and obedience to the Friend and Redeemer of sinners. She has "fought the good fight; she has finished the course; she has kept the faith," and is now inheriting the reward of grace.

A sketch of her life and death may be expected in a future number.

My dear, afflicted Friend, Albany, Jan. 2, 1804.

TO "mourn as those who have no hope," is not the lot of the Christian. But it is the destiny of human nature, to weep for our losses, and to sigh at our bereavements. Our *divine* and *perfect* Master has himself given us an example of sympathy and fellow-feeling, when he wept with the friends of Lazarus; at once showing with how much condescension he pitied our frailties, and how kindly he would treat those who look through their tears to him.—Mourn, then, my dear Mrs. B——; but mourn as Mary and Martha did, trusting in Christ, and humbly believing in, and applying to him. May he comfort *you* also with the consolations of *his love*. We see the reward of faith in the restoration of their beloved brother to life. What though the days of miracles have ceased? IMMANUEL still dwells with his children: and though he will not restore our departed friend to us, he will lead those who weep at his feet, who cast their cares on his bosom, to a blessed re-union in that world where partings and sorrows can never enter.

You think of many things, I doubt not, to aggravate your grief. A bereaved parent's heart must be open to the reflection of past happiness, and the hopes, that are blasted, of future comfort. But, really, you have more to console you. I speak feelingly, madam, and as a *true mourner* with you. Not as I would speak of a common friendly acquaintance that was terminated by death, but as I really feel at the loss of a dear sister in the faith, with whom I have taken sweet counsel, and walked to the house of the Lord in love. As such I will say, that you and all

her friends, have much to comfort them. For, Oh! in this vale of tears, this transitory life, what so comforting, so heart-cheering, as the hope of eternal blessedness with Jesus! Can long life, yea, ten thousand lives like this, be put in competition with it? On this score, then, we have comfort: for who can reflect on the faith and works of your dear child, for two years past, and not have hope, that, through the mercy of God in Christ, she has really passed from death to life eternal? Who can remember her meekness and labours of love, and not hope that, Christ being truly formed in her the hope of glory, she is now entered the blissful mansion prepared for her from the ascension of her triumphant master!—And shall we regret her happiness? shall we even wish it had been delayed? Oh, no! My dear sister in the Lord, if we love God with all our hearts, we shall be willing to give up all the treasures of our hearts to him, and cheerfully say, "thy will be done." Would it not be matter of joy and triumph to the true Christian, if he could be firmly assured of the blessedness of his nearest and dearest friends, to yield them all up, one after another, to the king of terrors? Oh, certainly: for time is but a vapour, a shadow, a nothing—and eternity! ah! what is eternity?

I hope, my dear respected friend, that you and yours have the rich consolations of religion under this afflictive dispensation. I trust, some of you have; and pray it may be sanctified to the spiritual good of your family and the Church. I feel anxious to know what effect this, with his sickness, has had on C—'s mind. He has looked into the grave; has been shaken over it; has seen his kindred dust laid in it; and how do eternal realities appear to him now?—Give my love to him, and tell him I rejoice at his recovery. I hope it is a recovery from sin, also, and eternal death; that he, being spared, "yet another

year," as it were, will bring forth the fruit of righteousness and love. I think R—— must be *quickened* by these loud admonitions, and instructed to "redouble his diligence to make his calling and election sure." Oh! that it might be a chastening to you all, such as the Lord giveth those he loveth and receiveth.

I should be much gratified with the particulars of N——'s death; the state of her mind; and the assurance of her faith. If you can conveniently write and inform me, it will give me pleasure, and perhaps do me good. Be kind enough also to remember me, with a sister's love, to those of the Church that you may see, for with the Psalmist I can say,

> My soul shall pray for Zion still,
> While life and breath remains;
> There my *best friends*, my *kindred* dwell,
> There God, my Saviour, reigns.

We have excellent spiritual privileges here, such as must either work for our salvation or condemnation for ever. But I am a poor creature in faith and love, and God only can make me rich. To his grace we have free access through a Mediator, and nothing can be sweeter to the hungry soul than the rich displays of his mercy. That it may keep you and yours for ever, is the prayer of

Your affectionate friend and sister,
In the faith of our Lord Jesus Christ,
HARRIET BACKUS.

A Dissertation, in which the evidence for the Authenticity and Divine inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, A. M.

CHAP. V.

THE EVIDENCE AGAINST THE APOCALYPSE DURING ITS FIRST CENTURY; THE REJECTION OF IT BY MARCION AND BY THE ALOGI; THEIR OBJECTIONS, SO FAR AS THEY RELATE TO EXTERNAL EVIDENCE, EXAMINED.

(*Continued from* p. 607, vol. III.)

HAVING reviewed the external evidence in favour of the Apocalypse, during the first century after its publication, it will be useful to pause, before we produce subsequent witnesses, and to afford opportunity of examining any testimonies of the same period, by which its authenticity and divine inspiration have been denied. The examination of this evidence will soon be dispatched. For, wonderful as it may appear, there is not one writer of the pure Primitive Church, no Father, no Ecclesiastical Author, who, during this period, seems to have questioned its authenticity. Yet there was ground then for the same objections, which afterwards induced some persons to reject it in the third and fourth centuries. The Fathers, before the times of Caius and of Dionysius, could discover that *the Apocalypse was obscure; that it was to them no revelation; that the Greek of it appeared different from that of Saint John's Gospel:* but, notwithstanding these circumstances, which they were well qualified to appreciate, they received it with pious acquiescence as divine Scripture, communicated by the beloved Apostle; and they delivered it as such to the succeeding century.

Now, to what can we attribute this conduct, but to the powerful operation of that *external* evidence by which it was then supported? The writers of the first part of this century had the opportunity of hearing from apostolical men, from "those who had seen the face of John," as Irenæus expresses it, to what author they ascribed the Apocalypse. In the latter part of the century, the tradition was still warm, de-

pending upon the living testimony of those who had seen apostolical men; and an inquisitive author could satisfy himself, from the narration of others, upon what grounds of external evidence the book had been so universally received. It had been produced *publicly* into the world. It was to be found, not in the archives of one insignificant Church, but of the seven flourishing Churches of Asia; "This thing was "not done in a corner." From the mode of its publication, it challenged observation, and defied detection. And we may suppose, that as none of the early Fathers objected to the evidence, all were satisfied. They received and transmitted to others those prophecies, which they themselves could not understand. Under these circumstances, we may be more surprised that so many of the ancient Fathers have quoted from the Apocalypse, than that some, (and they are but few,) have passed it over in silence.

But although none of the *orthodox* writers of the Church seem to have questioned the authenticity of the Apocalypse, during the first century of its appearance, we have evidence, that certain heretics rejected it. Of this number was Marcion*. But we know also that this daring Gnostic rejected or mutilated other books of sacred Scripture, which he could not otherwise render subservient to his wicked purposes†.

The rejection of the Apocalypse by Marcion is favourable to its pretensions. It is a proof that the book was in existence, and received by the Church, in those early times in which he flourished ‡; and that the doctrines contained in it, were such as opposed his impious tenets.

The Apocalypse was rejected also by a sect, who obtained the name of *Alogi;* but they rejected also the Gospel of Saint John; and for the same reasons; which, with these rash people, were not founded on any exceptions to the *external* evidence of these divine books, but principally on their dislike to the word *Logos*, which, as used in this Gospel and Revelation, they refused to consider as of divine authority §; but this objection, and also their ascription of the Apocalypse, together with the Gospel of St. John, to Cerinthus, how weak soever the grounds on which they stand, are not to be considered here; because they rest, not on external, but *internal* evidence **. Among these their objections

* Tertullian. adv. Marcion. lib. iv. cap. 5.

† Irenæus adv. Hær. Tertullian. adv. Marcion. Epiphanius Hær. 42. Origen cont. Celsum, lib. ii. c. 27.

‡ Marcion came to Rome in the year 127, only 30 years after the publication of the Apocalypse. Cave, Hist. Lit.

§ Epiphan. Hær. 51, 54.

** Michaelis has fully exposed and refuted this strange notion of the Alogi, p. 464.

to the Apocalypse, there is one indeed which our author has remarked to be of an historical kind; which must therefore be examined under the head of *external* evidence. It is this:

The fourth epistle in the Apocalypse is addressed to the Angel of the Church of Thyatira; but the Alogi, with a view to convict the Apocalypse of falsehood, declared that there existed no Church at Thyatira. The words, as delivered by Epiphanius, are observed to be ambiguous, and may denote, either that there was no Christian community at Thyatira in the time of St. John, or none at the time when these Alogi made their objections *. If we ascribe to them the latter sense, the argument, as Michaelis justly observes, is of no importance. For if there was no Church at Thyatira in the middle, or toward the close of the second century; still there might have been at the close of the first.

But let us meet the objection in its strongest force. Let us suppose it to be unequivocally declared, by the testimony of these Alogi, that there was no Church at Thyatira at the time of Saint John; at the time when he is affirmed to have addressed this Epistle to that place. Now these Alogi, who, when we come to examine their *internal* evidence against the Apocalypse, will be found to support their cause by the most weak and absurd arguments; who rejected the Gospel of St. John, and attributed it to the heretic Cerinthus, merely because they disliked the word Logos, as applied by St. John to Christ: are not very credible witnesses. Eye-witnesses they could not be, because they did not live in those times; and we can entertain but an unfavourable opinion of their fair and candid appreciation of the evidence of others, when they rejected the powerful external evidence, by which St. John's Gospel was supported, so soon after its publication, only because some passages of that Gospel seemed to oppose their favourite tenets. But admit, for the sake of argument, the fact which they wished to establish. Admit, for a moment, that not St. John, but Cerinthus was the writer of the Apocalypse. But Cerinthus was contemporary with St. John; and Cerinthus lived in Ephesus, and amidst the seven Churches†; and can we suppose it possible, that Cerinthus, so circumstanced, should address an epistle to a society of Christians in that very region where he lived, when in fact no such society existed? Nothing can be more absurd than the supposition. To carry the argument a little farther, the Apocalypse (if it could be proved a forgery) must

* Και ουκ εστι εκει Εκκλησια Χριστιανων.

† Euseb. H. E. lib. iii. c. 28,

have been written, says Michaelis, before the times of Justin Martyr, before the year 120*; that is, very near to the time when the ancients believed the Apocalypse, if genuine, to have been written. A fabricator so circumstanced cannot be supposed capable of so gross a mistake; and if such a mistake had been made, we should have heard of it from other, and earlier, objectors than these Alogi; and any fabricator of the Apocalypse must be supposed to have known, better than they, what Churches existed in Asia Proper, in the reign of Domitian. Persons who make use of such absurd arguments, and no other, deserve little attention. I may have bestowed upon them too much; but it seemed necessary to examine, in all its appearances, the *only external* evidence which seems to have been alleged against the Apocalypse, during the first century after its publication.

CHAP. VI.

Dionysius of Alexandria, who wrote about the middle of the third century, says, "*Some, before our times**, *have* "*utterly rejected this book ;*" and he has been thought to intend Caius, an ecclesiastical man at Rome†, who certainly ascribed some Apocalypse, and not improbably our Apocalypse, (though this matter has been much doubted,) to the heretic Cerinthus‡. But whatever may be determined concerning the opinions of Caius, it seems clear, that before Dionysius wrote, that is, in the former part of the third century, some persons in *the Christian Church* had begun to doubt concerning the authenticity of the Apocalypse ; to question whether it were the production of St. John, or of any apostolical, or even pious man ; and to ascribe it, as the Alogi had done before them, to Cerinthus§.

But it does not appear that they alleged any *external* evidence in support of these extraordinary opinions. They rested them on the basis of *internal* evidence only. "The A- "pocalypse," said they, "is obscure, unintelligible, and in- "consistent, and improperly entitled a revelation. It au- "thorizes notions of an impure, terrestrial millennium, un- "worthy of an Apostle of Christ. But Cerinthus adopted "such notions, and to propagate them the more successfully, "he wrote the Apocalypse, and prefixed to it the honourable "name of John."

All the arguments here used, excepting the affirmation that Cerinthus is the author, (which has no proof whatever to support it‖,) will be observed to rest on *internal* evidence, and therefore, belong not to this present inquiry. In a future chapter they will be examined. But I mention them in this place, because they prevailed in the times of Hippolitus and Origen, whose testimony is now to be adduced. These two learned men had the opportunity of knowing and of considering all the arguments, which these novel objectors had alleged against the authenticity of the Apocalypse. We shall see what influence they had on the minds of these able divines.

Hippolitus flourished early in the third century**, and

* Τινες προ ημων. Euseb. lib. vii. c. 25.

† So Eusebius calls him, H. E. lib. ii. c. 25.

‡ Michaelis has chosen to place these objectors in the second century, but on no solid ground of evidence ; for the first objector, of whom we have any account, is Caius, and the earliest time assigned to him is A. D. 210. Cave Hist. Lit. art. Caius.

§ Euseb. H. E. lib. vii. c. 24.

‖ See this affirmation perfectly refuted by our author, p. 469.

** One work of his is shown to have 222 for its date. See Lardner, art. Hippolitus.

probably lived and taught during a considerable part of the second: for he was an instructor of Origen, who was set over the Catechetical school in Alexandria, in the year 202. He had been the disciple of Irenæus: and, probably, was a Greek by birth, for he wrote in Greek, and not improbably in the eastern parts of the Christian world, where his writings were long held in the highest esteem*. He is in all respects as credible a witness, as the times in which he lived could produce. He received the Apocalypse as the work of St. John, the Apostle and disciple of the Lord†. Michaelis admits his evidence, and attributes to his influence and exertions, much support of the Apocalypse ‡. He could produce no new external evidence in its favour, but he probably appealed to, and arranged that evidence which had gone before, and endeavoured to take away, in some measure, a popular objection to the book, by explaining parts of it; thus rendering it less obscure§. His studies qualified him for this office; for, as Michaelis observes, he commented on other prophecies. His genuine works, except a few fragments, appear not to have come down to us, but they were read both in Greek and in Syriac for many ages. And it appears, by the evidence of Jerome and Ebed-jesu, that one, if not two of his books were written in defence of the Apocalypse. Michaelis is inclined to believe that he left two works on this subject, one in answer to Caius, the other against the Alogi¶. He says nothing which tends to invalidate the evidence of Hippolitus in favour of the Apocalypse, but much to confirm it.

Origen was born in the year 184 or 185, and lived to his 70th year. Of all the ancient fathers, he is generally acknowledged to have been the most acute, the most diligent, the most learned. And he applied these superior qualifications to the study of the holy Scriptures. He studied them critically, with all that investigation of their evidences, and of the authenticity of the books and of the text, which is now become a voluminous part of theological studies. He was in a great degree the Father of Biblical learning. Such

* P. 479.

† See the testimonies as collected by Lardner, who says, that "the testi-"mony of Hippolitus is so clear in this respect, that no question can be made "about it." Cred. G. H. art. Hippolitus.

‡ P. 478.

§ What remains of Hippolitus in this kind, is to be seen in the Commentary of Andreas Cæsariensis on the Apocalypse, who professes to to have followed him.

¶ P. 479.

a man could not be ignorant of the objections urged by Caius and others, against the authenticity of the Apocalypse. He was inclined to allow all the weight of their popular argument against it, which was, that it encouraged the Millenarians: for Origen was a decided Anti-millenarian. He appears likewise to have felt the full force of another of their objections. He acknowledged and was distressed by the dark veil, which appeared to him to "envelope the unspeakable mysteries of the Apocalypse*." But these objections, whatever other influence they might have in the mind of Origen, did not induce him to reject the book. He received it readily and implicitly. He quotes it frequently as "the work of the Apostle John, of the author of the Gospel of "John, of the Son of Zebedee, of him who leaned on the "bosom of Jesus†." But to what shall we ascribe this decided conclusion of Origen, so hostile to his own prepossessions? To what, but to the irresistible weight of external evidence, which obliged him to acknowledge the Apocalypse as the undoubted production of John the Apostle? No one, who has taken into consideration the weight of this evidence, (even as it now appears to us,) and the superior qualifications of this learned and inquisitive Father to judge of it, can ascribe the testimony, which we derive from Origen, to any other cause. And every candid person must be surprised and sorry at the cavilling questions advanced by Michaelis‡, by which he endeavours to represent the well-considered and respectable evidence of Origen, as depending solely on the authority of his master Hippolitus, or, (which is still more extraordinary,) to be the result of that duplicity, which our author attributes, (unjustly, as we shall endeavour to prove,) to Dionysius§.

But from other passages it appears, that Michaelis felt the force of Origen's testimony respecting the Apocalypse. In these he acknowledges it to be "greatly in its favour**;" and

* See a fragment of Origen, preserved in his works, and quoted by Lardner, art. Origen.

† Euseb. H. E. lib. vi. c. 25. Orig. Hom. in lib. Jer.; Com. in Joh. p. 14; Com. in Mat. p. 417; Cont. Celsum, lib. vi.

‡ P. 480.

§ Nothing can be more express and positive than the testimony of Origen; even in his last work, his book against Celsus, when he had probably seen the objections of Dionysius. For Dionysius wrote probably before the rage of persecution came on in 250, which pursued him almost to his death, in 264; but Origen wrote his last work in 252, the year before he died: but whether or not Origen lived to see this book of Dionysius, he was doubtless acquainted with the arguments which it contains, respecting the authenticity of the Apocalypse, for they had then been many years current in the world.

** P. 486.

so it will remain ; for, the counterpoise to it, which he has proposed, arising from the silence of Papias, has been shown to have very little weight *.

I shall now request my readers to review the Biographical Chart presented to them. They will there observe, that by the addition, which is made to the writers of the second century, by the testimonies of Hippolitus and Origen, the evidence is carried down 150 years from the first publication of the Apocalypse. This evidence is abundant, (surprisingly so, considering the mysterious nature of the book ;) it is constant and uninterrupted†. At no time does it depend upon any single testimony ; many writers testify at the same period ; and these witnesses are nearly all the great names of ecclesiastical antiquity ‡. To their evidence, which is for the most part positive and express, no contradictory testimony of an external kind has been opposed. No one has alleged against the Apocalypse such arguments as these :— "It is not preserved in the archives of the Seven Asiatic "Churches. The oldest persons in those cities have no "knowledge of its having been sent thither : no one ever

Upon the whole, the candid examiner cannot but perceive, that the external evidence for the authenticity and divine inspiration of the Apocalypse is of preponderating weight; and that Michaelis is by no means justifiable in representing it, when placed in the scale against the contrary evidence, as suspended in equipoise. It is a complete answer to the assertions of his third section*, to affirm, (and we now see that we can truly affirm it,) that the authenticity of the book was never doubted by the Church, during the first century after it was published: and that it was received with especial reverence, as divine Scripture, by the Asiatic Churches, to which it was addressed, and by their colonies.

(To be continued.)

But there is a difference in the two cases, a difference, which is in favour of the Apocalypse. The short writings, or extracts now extant, may easily be supposed not to contain all, or perhaps any, of the testimonies which they bore to this book, which, from its mysterious contents, they cannot be expected often to have quoted. And if such testimonies were lost, they would not be renewed by subsequent authors, from whom all that we should have to expect would be such a general testimony as Andreas Cæsariensis gives of Papias, namely, that Papias bore evidence to the Apocalypse. But if in any of the writings of the ancient adversaries of the book, any such arguments as those suggested by Michaelis had been inserted, they could not have sunk into oblivion. A book asserted to be divine, yet having at the same time such internal evidence against it, as Dionysius has produced, would be ever regarded with a jealous eye; and if the Alogi, or Caius, or Dionysius, (and these are all the adversaries of whom we hear,) had recorded any such allegation against the Apocalypse, it would have been repeated and re-echoed by its adversaries through all the ages of the Church. But if there were any foundation for such allegations, Polycarp and Melito, bishops of the Seven Churches, would not have suffered the Apocalypse to pass in their days to Irenæus, as a work received by those Churches from Saint John.

2. On the second objection we may observe, that where there was no contradiction, there most certainly needed no proof. The silent admission of the Apocalypse, by the early fathers, makes greatly in its favour. No controversy, shows no doubt. And how stands the evidence in the case of other acknowledged books of the sacred canon? Are we expected to prove that all the epistles of Saint Paul were deposited in the archives of the respective Churches to which they were written? Far otherwise: no such proof is made; none such is reasonably expected. We show that the epistles were undoubtedly received by the early writers of the Church; this is proof sufficient; and we have this proof abundantly for the authenticity of the Apocalypse.

* P. 456.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Directors to the London Missionary Society, at their sixteenth general meeting, on Thursday, May 10, 1810.

THE great duty of disseminating the Gospel of Jesus Christ among the Heathen nations, appears to be better understood by serious Christians than in former days. This Society owes its existence, and its continuance, to a sense of this duty; actuated by which, their liberal contributions have enabled the Directors to continue their exertions in the support of Missions already established, and to send forth several additional labourers into the extensive field. The Directors to whom the Society intrusted the management of their concerns for the past year, now present to them a summary account of their proceedings: and although they have not the gratification of relating any very remarkable instances of success, they trust that their Report will be found, on the whole, satisfactory and encouraging; will show that the grand work in which they are engaged is in a prosperous and improving state; will furnish an occasion of new thanksgivings to the God of all grace, and animate the Society to persevere in the most vigorous exertions to diffuse the savour of the knowledge of Christ in every part of the world.

The Directors will first report the progress of their faithful Missionaries in Africa.

SOUTH AFRICA.

BETHELSDORP.

Dr. Vander Kemp and his associates continue, with unremitting assiduity, their benevolent labours at this institution, and in several of the native kraals which are within a convenient distance to admit of their occasional visits: and the blessing of God accompanies their zealous exertions. From a summary account both of the external and spiritual state of that Mission, we select the following extracts:—

"The external state of Bethelsdorp puts on gradually a more promising appearance: the people become more in-

dustrious. The knitting-school flourishes, under the direction of Brother Read's wife. Formerly we had no corn of our own; but this year the Lord has shown that it is in his power literally to change a desert into fertile ground, by affording, throughout the whole year, such an abundance of rain, that we have been enabled to sow wheat and barley sufficient for our provision, which is almost ripe, and promises a copious harvest. The number of inhabitants also increases, so that we have been obliged to surround the square which forms Bethelsdorp with a second, and that with a third square, which, in all probability, will soon be filled up. Our fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such an abundance of milk and butter, that this last article has been employed in manufacturing soap. Other necessary articles, as clothing, corn, and flour, are brought by the boors in waggons, as to a market-place."

It is impossible to contemplate the short sketch here given of the outward state of things in this Missionary station, without the most pleasing and grateful emotions. How remarkable is the contrast which it exhibits, to the rude and unproductive condition in which the Missionaries found it a few years ago! What a rapid advance towards civilization has Christianity produced in so short a space! How greatly has it promoted the comfort of life, and raised the human character from the lowest state of degradation to some degree of social order and intellectual improvement! This will become more apparent, from the following extract relating to the spiritual state of the mission:—"As to the state of religion, we have so much more reason to praise and glorify the holy name of God, as spiritual blessings outweigh those of the world. The word of life is by no means lifeless among us: and although we cannot well estimate the number of those who, we have reason to believe, are favoured with a saving knowledge of Christ, on account of their concealing, in great part, the inward disposition of their hearts; yet, from what we hear accidentally from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident to us. Among these we number two slaves, and a Hottentot, who frequently come over on the Sunday to hear the word of God: and three Kaffree women, one of whom, called Leentjee, was remarkable for integrity of life, and not less for assiduity and fervour in prayer. She was taken ill at a farm in our neighbourhood, and desired to see Brother Vander Kemp, who fetched her home in a waggon,

and took her to his house. Here she spent almost night and day in prayer and close communion with Christ. One morning she sent for Brother Vander Kemp, requesting him to give her love to all the people of God, and to be laid in the open air: which being done, she said, "Now I will go to my God;" and whilst Brother Vander Kemp, who expected that the disease would be lingering, placed a mat round about her to screen her from the rays of the sun, he observed that she turned herself on her side, and inclined her head upon her arm, as if going to sleep; but looking more attentively at her, was surprised to find that her last enemy was destroyed before any symptom of conflict could be observed. She walked with God, and was not; for God took her."

Dr. Vander Kemp and his colleagues express a strong persuasion that the institution of an orphan-house at Bethelsdorp would be productive of the most beneficial effects; and he has made application to the government at the Cape for their sanction and assistance; but has not yet received any reply. As it appears to us an object of great importance, we think it proper to give the following extract from Dr. Vander Kemp's letter on the subject:—"There is, I believe, no place where an orphan-house is more necessary than at Bethelsdorp. In other places, it serves only for the education of orphans, and children abandoned by their parents; but at Bethelsdorp, and in general among the Hottentots, the education of children is so shamefully neglected, that we fear the rising generation, which is numerous, will become burdensome and even dangerous to the colony, unless some efficacious means be adopted, by which children, belonging to the institution, may, from their infancy, be accustomed to an industrious and decent life. To this end, nothing seems to us more conducive than a kind of seminary, in which not only orphans, but children whose education may be neglected by their parents, may be constrained to labour for their subsistence. The fund for the support of this, may perhaps, in part, be raised by benevolent subscribers in England, and in part also by the product of the labours of the children themselves, who may be employed in manufacturing soap, mats, straw hats, baskets, leather caps, and fishing-nets; in taylors', shoemakers', carpenters', or smiths' work. A knitting-school, and one for needle-work, will be necessary. Brother Ullbricht is ready to introduce weaving. Some may be employed in collecting socotorine aloes, which Bethelsdorp produces in large quantities: but the introduction of these employments will be gradual and slow, and require an almost Herculean labour."

We wait with anxiety to learn the result of the application to Lord Caledon on this subject, which appears to us to have so direct and auspicious an aspect on the interests of this Missionary Society, as to be fully entitled to encouragement and support, both from this Institution and the religious public.

The design which Dr. Vander Kemp expressed of attempting a mission in the island of Madagascar, or among the nation of the Tambookees, and which he still entertains, has not, however, been put in execution, Lord Caledon not having yet given his answer to the representation which has been submitted to him on this subject. In the anticipation, however, of this event, the Directors have replenished that station by the accession of two Missionaries, (Mr. Wimmer and Mr. Pacalt,) whose conduct whilst on board the ship in which they proceeded, and also since their arrival at Cape Town, has afforded the Directors peculiar satisfaction, and justifies the expectation and hope of their future usefulness.

It appears that Dr. Vander Kemp has suffered some indisposition, and has had a slight fit of the apoplexy, which he considers as an intimation that his continuance may not be long. He concludes one of his letters with the following expressions of resignation and thankfulness:—"The path by which God is pleased to lead me, is not smooth and uniform; but I have the more reason to bless his holy name, for healing the wounds which I now and then receive in my flesh from its thorns. He continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm can give rest to my soul, though all around me is agitation and alarm."

ORANGE RIVER.

The accounts from this station continue to be satisfactory. Mr. Anderson, and Mr. Jantz, exert themselves with commendable diligence, in preaching the gospel; in the instruction of the adults, and especially the children, in reading; in promoting industry, and particularly in cultivating of the earth, to which they urge and encourage the natives by their own laudable example. Mrs. Anderson also applies herself to the instruction of the females in those branches of education which are peculiarly adapted to them; and indeed there appears to be a judicious and constant attention to all the means which have a tendency to accom-

plish the ends in view—the conversion of the Heathen, their improvement in religious knowledge, and in those habits of industry which serve to rescue them from the vices connected with the manners and pursuits of uncivilized life. By these measures, they are laying the foundation of a system of social order, both of a spiritual and civil nature: and the divine blessing appears to sanction their labours. The congregation consists of about 800 persons, who reside at, or near the Missionary station during the whole or the greatest part of the year; as the practice introduced by the Missionaries of cultivating the earth for their subsistence, is gradually superseding their former habits of hunting, to supply the wants of nature; and thus they are constantly enjoying the beneficial superintendence of their instructors. Besides their stated congregation, they are surrounded by numerous hordes of Corannas and Boschemen, who occasionally receive instruction from them. But these faithful servants of our Lord are much entitled both to our sympathy and prayers. They are exposed to various alarms and dangers, the greatest part of which seem to arise out of the quarrels and wars of the rebel Caffrees with the Brirquas and other tribes; and although their discreet conduct has impressed on the minds of these savages a considerable degree of reverence and respect, and a conviction that they are not enemies, but men of peace, and therefore they have been hitherto preserved from injury, yet the reports of an intended attack on their settlement became so frequent and alarming, that it was deemed expedient that Mr. Anderson and his family should visit the Cape Town, in order to seek advice and protection from the government. Their departure was marked by expressions of the utmost affection on the part of the congregation, who considered the plundering and destruction of their habitations, and their personal danger, as evils far inferior to that of losing the instruction and oversight of their teachers.

Previously to this event, the Missionaries had been visited at their station by Dr. Cowan and Mr. Donavan, of the 83d regiment, who had been sent by the government to explore the interior of Africa as far as Mozambique. These gentlemen received every accommodation and assistance from our Brethren, with whom they remained about a week, and by whom they were furnished with guides into the interior. On their return to the Cape, the report which they made to his excellency the governor respecting the conduct of the Missionaries, and the result of their labours among the Heathen, produced on his mind a favourable impression; and ac-

cordingly his excellency received Mr. Anderson with the most obliging attention, and assured him not only of his approbation, but of his disposition to protect and assist the cause in which he was engaged. He accordingly ordered a supply of such articles as were thought most necessary and useful for the station. His excellency has also authorized the Missionaries there to teach the children to write, which before was prohibited; and we hope that this privilege will be extended to the other stations. Indeed it may be justly affirmed, that the cause of religion, both at Cape Town and among the Heathen, is promoted and encouraged by his excellency in the most explicit and efficacious manner.

The school-house, which on Sundays is generally full, contains about 265 persons: on other days about 80 or 90 attend. In the Kloff, which is 24 miles distant, there is a day-school, in which about 40 attend. This school is, in the absence of the Missionaries, conducted by one of the natives who can read. Twenty-six adults, and 46 children, have been baptized; and when Mr. Anderson left Klaar Water, five more adults had been proposed for baptism. The Lord's supper is administered four times a-year.

GREAT NAMAQUAS.

THIS station is under the superintendence of the two brethren, Christian and Abraham Albrecht, and its situation is the most remote of any of the Missionary settlements from Cape Town. It has seldom been visited by Europeans. The condition of the natives, before they were visited by the Missionaries, was altogether barbarous and rude; but within two or three years, the good providence of God has caused some rays of evangelical light to penetrate into these regions of moral darkness; and in a country where Satan has for so many ages maintained an undisturbed dominion, there is now laid the foundations of that throne which is destined finally to subvert his usurped empire. The word of reconciliation is preached, and has become powerful in the consciences of several who have heard it.

"As to our work," they say, in a letter dated August 24, 1808, "we can affirm, through the mercy of God, that we labour not in vain. It is true, we often wish to see still greater things; but we are most deeply convinced that a power far greater than human must enlighten the understandings, and convert the hearts, of the poor benighted Heathen; yet you

will perceive, from our journal, that there are several in our congregation who truly seek the salvation of their souls: for instance, two bastard Hottentots, Gerhardus and Johannes Engelbricht, who have been baptized, and whom we can with satisfaction admit to the Lord's table. From among the Great Namáqua nation there are three, who not only seriously meditate on the word of God, but seem in good earnest about their salvation. In the same state of mind are several women belonging to our people. There are others, who say, with King Agrippa, 'Almost thou persuadest me to be a Christian.' "

A letter from Mr C. Albrecht, dated Oct. 29, 1808, contains an interesting account of the proceedings of the Brethren in this remote district; but as it is too long to form a part of the Report, it will appear in the Appendix.

The Directors are taking measures to comply with the earnest request of the Missionaries for additional assistance; and they have the satisfaction to mention that Miss Burgman, a Dutch lady, is now on her way to that station, where, on her arrival, she will be united with Mr. C. Albrecht, and join her sister-in-law in her pious labours among the female Namáquas. The exemplary devotedness and eminent qualifications of this lady, encourage the hope that she will become a distinguished instrument in promoting the interests of Christianity and of civilization in this distant and almost unknown region. The Directors are obliged, by the necessary limits of a Report, to omit a variety of interesting occurrences contained in their journals; but they may be found in the XXIst number of the Missionary Transactions, lately published. (See also Appendix, No. I.)

LITTLE NAMAQUA LAND.

Mr. J. Sydenfaden has the charge of this Missionary station. He was originally associated with the Brethren Albrecht in the preceding Mission, and superintended a branch of it which was situated at a distance from Klaar Water, about two days' journey; but, in consequence of the difficulty of procuring subsistence for himself and his numerous followers, for want of meadows and water, and after suffering many privations and hardships, which he endured with the constancy and patience becoming a Christian Missionary, he obtained permission from lord Caledon to establish his insti-

tution on the Camisburg, in Little Namáqua Land. In a letter written by him from Cape Town, he mentions that the number of his followers was from 4 to 500, among whom he had reason to hope that some served the Lord in spirit and in truth; although many others worshipped formally, which occasioned him much sorrow of heart, and constrained him to pray fervently for that meekness, patience, and wisdom, by which he might conduct himself as became a true servant of Christ. There were 34 among his congregation who were able to read the Scriptures; and others who were learning to spell were also anxious to learn to read. A young man, named Lucas Kemmedo, of good disposition and abilities, he has made schoolmaster; and two others, of about 40 years each, he has appointed to be clerks, for the purpose of reading the Scriptures every morning and evening, engaging in prayer, and singing of hymns, during his absence; and he has had the satisfaction to hear that things are going on very well, that religion and tuition are in a forward state; and he adds, "I pray God that, on my return, I may find every thing in such order as to be able to minister to many the sacrament, and to erect a small community to my Lord." During his stay at the Cape, he was married to Miss Maria Schonkin, who is sister to the wife of Mr. Anderson, and who appears to be actuated by a truly devoted spirit, and prepared to endure the privations, as well as share in the labours, of a Missionary, among the uncivilized Heathen.

On the whole, we feel abundant cause for satisfaction and thankfulness in the African Missions; and trust that when they are strengthened, as we trust they will be, by additional labourers, the Society will have the pleasure of finding that the kingdom of Christ in that little-known and neglected part of the world, will be widely extended.

OTAHEITE.

THE most important intelligence received during the past year, respecting the Mission in Otaheite, is from a letter dated Nov. 12, 1808, at Huaheine, an island about 16 leagues distant from it, to which the greater part of the Missionaries thought it necessary to retire, in consequence of a civil war which had just broken out between Pomare, the king of Otaheite, and a party of his subjects who wished to dispossess him of his authority. The letter, (see Appendix, No. II.) which communicates this information, is very short, being

written in haste, immediately after the arrival of the Brethren at Huaheine, and when the *Perseverance*, the vessel which conveyed them to that island, was on the point of departure. The danger, however, does not appear to have been very imminent, as four of the single Brethren were left, no doubt with their own consent, at Otaheite; these, however, the letter states, were expected shortly to follow them: whether they did so or not, the Directors have not yet been informed. Our hope is, that if they could retire to a place sufficiently remote from the scene of conflict, they would be able, at the conclusion of hostilities, which are seldom of long continuance, to resume their labours. They were kindly received by the chiefs of Huaheine, to whom they were not altogether strangers, as two of the Brethren had formerly visited that island, and their preaching had been favourably received. The Missionaries conclude their letter by "praying that the Lord may over-rule this unexpected, and, to them, painful dispensation, for the further good of the Missionary cause." In this wish the Directors sincerely unite, and are not without hope that the dispersion of the Missionaries may tend to the more extensive diffusion of the Gospel in the southern isles.

Since our last meeting, Mr. Henry Bicknell, one of the first Missionaries who offered his services to the Society, and who has been a diligent and faithful labourer at Otaheite from the first, arrived in England. He left Otaheite in May, 1808, and proceeded to Port Jackson, in hope of obtaining a suitable partner in life at that settlement; but not succeeding, he came home, and has since been married to a pious young woman, with whom he sailed in the CANADA, a ship sent out by government with 100 female convicts. Mr. and Mrs. Bicknell were accompanied by four other pious women, who are now on their way to Port Jackson, and who will reside for a time in the colony under the care and direction of the Rev. Mr. Marsden, the active and zealous chaplain of the settlement. The single Brethren at Otaheite, who have expressed an earnest wish to enter into the married state, (a measure which appeared to them and to the Directors expedient, not only for their own comfort, but for the perpetuity of the Mission,) will have an opportunity of visiting them at Port Jackson, and of uniting themselves with pious partners, whose assistance and example at Otaheite, or any other island where they may settle, will, it is hoped, contribute to the stability and prosperity of the Mission.

They are also accompanied by Tapioe, a native of Otaheite, who, having a strong desire to visit this country, arrived here

about three years ago, after a long succession of dangers and disappointments. By the assistance of this Society, and other gentlemen who felt interested in his welfare, he has received considerable instruction, with a view to his being qualified to teach his brethren.

The Directors acknowledge, with gratitude, their obligations to Government, who, on the application of Sir Joseph Banks, readily granted a free passage to the seven persons just mentioned; and also assisted the Taheitan stranger in his equipment for the voyage, furnishing him also presents for his countrymen, on whom it may be hoped the favours conferred on him may have a beneficial effect. A hope is also indulged that the conversation of the good women who sailed in the Canada, may be rendered useful to the female convicts, for the instruction of whose children they had commenced a school on board the ship before they left Spithead.

By conversation with Mr. Bicknell, as well as from the journals last received, there is reason to conclude, that although positive instances of conversion cannot be produced, yet that a considerable degree of knowledge concerning the true God, and the method of salvation by Jesus Christ, has been generally diffused among the Taheitans. There is also reason to hope that a few individuals have died in the Lord. A seaman who touched at the island was brought under serious impressions, by hearing the Missionaries. He has since proved himself a zealous disciple of Christ, and has been very useful to many of his shipmates*. Although the superstitions and cruelties of the Taheitans are yet continued, a consciousness of their evil seems to be entertained, and their chiefs are anxious to conceal them from the Missionaries.

A spelling-book in the Taheitan language, sent over by the Brethren, has been printed in London, some hundred copies of which Mr. Bicknell has taken with him, and which will be very serviceable in the teaching of the children. On the whole, the Society must patiently wait the Lord's time for that success which it is humbly hoped will ultimately crown the persevering labours of the Brethren.

* He visited the island in a South Sea whaler. On his return home, from a fear of being impressed, he entered on board his majesty's ship, the *Voluntaire*. He was afterwards removed to the *Ganges*, where he was made a signal blessing to his shipmates, so that *sixteen*, or more, it is said, were awakened to a sense of religion by his instrumentality. His good conduct procured for him the offer of promotion; but he declined it, requesting only to be made the ship's *corporal*, in which office, having the care of the boys, he hoped to be made useful in training them up in the fear of God.

ASIA.

TO this most extensive field for Missionary exertions we now turn our attention, with a solicitude, in some degree, proportioned to the immense claims which it makes on our benevolence, and which are derived not only from its vast extent and population, but from other circumstances, which more directly relate to ourselves, as Britons and as Christians. For, for what purpose, but the manifestation of his own glory, has the great Disposer of nations placed under the control of the British government so great a portion of these regions, and also preserved to us that commercial intercourse with the great empire of China, which other nations have nearly lost? Surely the friends of Missions can be at no loss for a satisfactory reason for these arrangements of Divine Providence! An attentive view of this subject must necessarily present to our minds the most powerful motives to impart to those unnumbered myriads of our fellow-creatures, by every

DOMESTIC.

The Annual Report of the New-York Bible Society.

THE Managers of the *New-York Bible Society*, in obedience to an article of the Constitution under which they act, beg leave to lay before the Society an account of their transactions during the past year.

In performing this duty, for the first time, the Board have the satisfaction of presenting to the Society sufficient evidence of the utility of the Institution, and abundant encouragement to perseverance in the promotion of its important object—the distribution of Bibles among those who are destitute of that invaluable treasure. The funds placed at the disposal of the Managers, although ample evidence of the liberality of the friends of the Institution, and adequate to many useful purposes, do not warrant an expectation that the business of the Society has been conducted on a very extensive scale. All, however, that could be done, the Managers have endeavoured to perform.

This Association has no pretensions to a comparison with the British and Foreign Bible Society. That unrivalled Institution contemplates the universal diffusion of the Holy Scriptures, until *there shall be no speech nor language where their voice is not heard*; until *their line is gone out through all the earth, and their words to the end of the world*: and it has already remarkably succeeded in its advances toward that splendid object. The New-York Bible Society, content for the present to co-operate with similar Institutions in this and in other countries, as an auxiliary to the PARENT ASSOCIATION which set the example, and so liberally extended to others its patronage, directs its exertions more immediately to the supply of those wants which occur within the bounds of this State. These wants, however, are numerous. The Managers have discovered, by the inquiries which they have instituted, that great numbers in the City, and in the frontier settlements, are destitute of Bibles. In some instances, this arises from choice, but generally it is to be attributed to poverty, or carelessness, or to both combined. These wants, as will hereafter appear more in detail, have been in part relieved by the distribution of nearly two thousand copies of the sacred volume.

The Managers have not, however, confined the bounty of the Society within the limits of the State of New-York. They have cast it upon the ocean, by donations of Bibles to mariners. They have extended it to the western limits of this Continent, by sending Bibles to a settlement forming at the mouth of Columbia river—and to the East-Indies, by a donation of a thousand dollars, to aid in the translation of the Bible into the several languages of Asia.

The Board will now proceed to lay before the Society a more particular account of their transactions, under the following heads:—Procuring Bibles.—Distributing Bibles.—Correspondence.—State of the Funds.

Procuring Bibles.

Particular inquiries were made for the purpose of ascertaining, whether it would be eligible for the Society to purchase types; and considering the delay, expense, and uncertainty incident to any proceedings

for importing stereotype from Europe, the idea was entirely relinquished. Means were also employed to ascertain where the best and cheapest Bibles could be procured at home; and those printed by Messrs. Hudson, Goodwin, & Co. Hartford, were, on the whole, preferred. From them have been procured two thousand copies, and two thousand more have been ordered. All Bibles procured for the use of the Society, are stamped on the cover and upper edge of the leaves with the name of the New-York Bible Society, and deposited in the Book-store of Messrs. Williams & Whiting, who have generously offered, without any compensation, to take the trouble of delivering them as the Managers shall direct.

Distributing Bibles, within the City.

Each Manager is furnished with a certain number of printed orders, to be delivered to those who shall apply for a Bible or Bibles, and satisfy the Manager, to whom the application is made, that the applicant is a proper object of the Society's bounty. Every applicant receiving such order, signed by one of the Managers, may receive one or more Bibles, as the order may specify, at the place of deposit. Agreeably to this arrangement, there have been distributed about 760 Bibles.

A Committee appointed to ascertain what Bibles are wanted by the poor in the Alms-house, Hospital, and

To Rev. Mr. Hunting, Long-Island,	24
Rev. Mr. Green, do.	24
Mr. Caldwell, to be sent beyond Utica,	30
Mr. Donaldson, West of Neversink,	20
Rev. Mr. Proudfit, Salem,	150
Deacon Hill, Onondaga,	25
Mr. Van Tassel, Delaware County,	12
Rev. Mr. Mairs, 12 for the Oneida Indians,	20
Rev. Mr. Channing, Canandagua,	36

Correspondence.

A correspondence has been opened between this Society and the several Bible Societies of Philadelphia, Connecticut, Merrimak, Beaufort, Charleston, Baltimore, New-Jersey, and Albany, with an offer of mutual co-operation and support.

From the *Young Men's Bible Society* of this City, a communication has been received, covering one hundred dollars, with a request, that it should be transmitted to Bengal, accompanied with such donation as the Board might choose to make, to assist in translating the Bible into the Asiatic languages.

A letter has been accordingly addressed to the President and Secretary of that Society, informing them that the Managers had voted one thousand dollars to the object, which, together with the one hundred dollars received from them, should be transmitted to the Rev. Messrs. Carey & Co. with all possible speed.

A letter has also been addressed to Messrs. Carey & Co. which is to accompany the sum ordered for their use, in aid of the great work of translation in which they are engaged.

With the British and Foreign Bible Society, a correspondence has been commenced, and the Directors of that Institution, with their characteristic liberality, have granted to the New-York Bible Society, a donation of 100 pounds sterling, for which the thanks of the Managers have been returned.

Funds.

From the account of the Treasurer, which is annexed as a part of this Report*, it appears, that,

The total amount of subscription is,		Dolls. 5219	25
Of which there is still unpaid,		375	
The amount received into the Treasury,		4844	25
Of which there have been expended,		1336	28 1-2
Leaving in the Treasury a balance of,		3507	96 1-2
Of this sum there are appropriations, for Messrs. Carey & Co. Bengal,	1000		
For 2000 additional Bibles, ordered,	1300	2300	
Which will reduce the funds to,		1207	96 1-2
To this sum are to be added, for the ensuing year, the annual subscription from 230 members, at 3 dolls.	690		
The donation of 100*l.* from the B. & F. B. S.	440		
Subscriptions not yet collected,	375	1505	
		2712	96 1-2

* This Report is omitted, as the substance appears above.

On a review of the foregoing statement, the Managers cannot help congratulating the Society, on what, they think, may justly be styled an auspicious commencement of their labours. They cherish the hope, that what has already been done will be considered both as an encouragement and a pledge of greater exertions in future; and that the Christians of this wealthy metropolis, will proceed, with growing zeal, in the path on which they have entered, until there shall not be a family or an individual within their reach, destitute of a copy of the *Word of Life*.

Signed by order of the Managers,
SAMUEL MILLER, } *Secretaries.*
ALEXANDER M'LEOD, }

New-York, Nov. 26th, 1810.

OFFICERS ELECTED.

Rev. Dr. J. M. MASON, President.
— Dr. S. MILLER,
— Mr W. PARKINSON, } Vice-Presidents.
— Dr P. MILLEDOLER,
HENRY RUTGERS, Esq. }
Rev. Dr. J. B. ROMEYN, Sec'ry.
Rev. Mr J. BRODHEAD, Clerk.
——— T. HAMILTON, Register.
Mr. D L. DODGE, Treasurer.

OTHER MANAGERS.

Rev. Dr. A. M'Leod,
Rev. Mr. J. Williams,
Rev. Mr. —— Thatcher,
Rev. Mr. A. Maclay,
Rev. Mr. J. Schureman,
Rev. Mr. G. Spring,
Mr. L. Bleeker,
D. Bethune,
J. Mills,
A. Gifford,
Dr. J. R. B. Rodgers,
S. Osgood, Esq.
Mr. R. Gosman,
J. R. Murray,
J. P. Mumford,
Z. Lewis,
G. Sukely,
J. L. Margarum,
E. Coit,
J. Stoutenberg,
S. Whiting.

The Report of the Trustees to the Hampshire Missionary Society, at their annual meeting, holden at Northampton, August 30, A. D. 1810.

THE Members and friends of the Hampshire Missionary Society will unite on this anniversary with the Trustees, gratefully to notice the divine goodness towards this institution. The smiles of God from the beginning have attended our endeavours; they are continued. The Missionary cause prospers.

Six Missionaries were employed in the summer of 1809. One of them, Rev. David H. Williston, finished his mission of fourteen weeks, pre-

viously to our last meeting. He laboured in the middle settlements of the southern part of Vermont, as was narrated in our former Report. At a later period, Rev. John Willard performed missionary service thirteen weeks, in the north-eastern part of the same State, and in the adjacent part of New-Hampshire, near Connecticut river. Rev. Gardiner Kellogg, during the same season, laboured eighteen weeks, and Mr. Christopher J. Lawton fourteen, in the District of Maine; and Rev. Royal Phelps and Mr. Ebenezer Wright, each of them, nineteen weeks, in the State of New-York: Mr. Phelps in Cayuga and Genesee counties, and their vicinity; Mr. Wright in the destitute settlements near Black river, and in the county of St. Lawrence. In their missions they evinced the same diligence, zeal, and fidelity, as your former labourers in the missionary field. They preached on the sabbath, frequently on other days, delivering five or six, in some instances, seven or eight sermons in a week; where there was occasion they formed Churches; administered Baptism, and the Holy Supper of our Lord; visited schools and families, to give religious instructions; counselled and prayed with the sick; and, as providence called them to it, officiated at funerals, to offer consolation to mourners, and admonish others to prepare to die; seizing all opportunities to benefit the souls of men, and build up the kingdom of Immanuel.

After finishing his mission in Maine, Rev. Gardiner Kellogg was employed, during the winter, twenty weeks, on the ground visited the preceding summer by Rev. David H. Williston, in the southern part of Vermont. The present season he has undertaken another mission of fifteen weeks in the district of Maine; where also Mr. Nehemiah B. Beardsley, of West-Springfield, has been employed for the same time.

Rev. Ebenezer Wright has been several seasons in your employ. That he might be furnished with authority for the ministerial duties, the ministers of the Central Association in the county were requested to ordain him as an evangelist. The service was performed in January, at Westhampton; soon after which he removed with his family, to the county of St. Lawrence, in New-York. He is now on Missionary ground, and engaged in your service twenty weeks, the present year. He is to labour again in the field occupied by him the last season. Rev. Royal Phelps has undertaken a mission of the same term, to be fulfilled in the destitute settlements, not more than thirty miles distant from his dwelling in Sempronius, county of Cayuga.

The distribution of copies of the Holy Bible with other godly writings, in union with preaching the Gospel of life, has, from the commencement of the operations of this Society, been considered, by the Trustees, as the most hopeful method of promoting Christian knowledge, and saving the souls of men. New evidences of the beneficial effects of this manner of proceeding are yearly received. One of your missionaries in his journal of the last year, noticing the state of religion, writes, that, "Where there are Churches they generally meet on the sabbath; and missionary books," (for they have few others,) "are very helpful and beneficial in their religious meetings. Indeed, without them their meetings would not be very profitable." He adds, "the books are esteemed a valuable treasure; they are carefully preserved; and, I believe, in most places, attentively read, and are the means of diffusing much religious knowledge."

In this view of the usefulness of sending pious instructions to our needy brethren, it is with peculiar pleasure and gratitude to God, that we notice the liberality of the charitable Female Association, whose benevolence has furnished a large portion of the fund, from which books have been purchased for distribution. And it is pleasing to indulge the belief, that while their hands are opened, the hearts of the pious of this association are breathing prayers to God to bless their liberality to the good of perishing souls; and that the gracious God hears and answers their prayers. Some souls are probably now in glory, and more in the way to it, who will eternally praise God for the benefits derived from these female charities: some having first received serious impressions, others having been quickened, encouraged, and directed in their christian walk, by the books distributed, together with the preaching of the word.

In addition to the books sent to be distributed by your missionaries the present year, a selection to the value of fifty dollars, of Bibles and other Christian writings, has been committed to the Trustees of the Female Charitable Society of Whitestown, to be dispersed by them, to the needy in their vicinity; in the undoubting confidence, that the pious zeal which has been so successfully exerted to replenish your funds, for the noblest purposes of charity, will be no less ardent and discreet in searching out the fit objects of your bounty. And we cannot on this occasion forbear to express our tender sympathy with the trustees and members of the Female Charitable Society of Whitestown, on the afflicting death of their late excellent treasurer, Mrs. Sophia Clark. Her Christian virtues, which, seen in the light of the Saviour, ensure the belief that she joyfully rests from her labours, sweetly invite to imitation. God gives a reward of grace in heaven to his servants who are faithful on earth. And to support his cause, he provides others to act in the places of them whom he removes to glory.——[A paragraph is omitted here, which contains merely a reference to Schedules of books and monies.]

The embarrassed circumstances of the country have, no doubt, diminished the contributions; but your Trustees are persuaded that good-will to the missionary cause, and charitable regard to perishing fellow-sinners, do not languish in the hearts of God's children. We do not admit the thought, that people, who have begun to give to the Lord, will become weary in well-doing. No, brethren, in due season you will reap, if you faint not.

The day in which we live is important, and the prospect before us animating. While the nations once called Christian, in which God has been neglected or his name grossly blasphemed, are suffering under heavy judgments, in just punishment of their impieties, it is interesting to behold an Almighty Providence protecting and peculiarly favouring the people among whom religion is respected, and where noble exertions are made in works of charity to promote Christianity, both among themselves and in foreign countries.—The door is more widely opened than formerly for the Gospel to be carried to the heathen. Many seem, as in the vision of Paul, to stand and say, "Come over into Macedonia and help us." Come into Asia, preach to us the Lord Jesus; return the blessing which once passed from Asia into Europe, and thence into America.

God, in New-England, as well as in Europe, is preparing to answer the call. Will it not excite in a feeling heart grateful emotions of piety

to be informed, that there are among us men disposed to give their lives to the Lord, to preach him to the heathen? In New-England, there are young men, liberally educated for the ministry, so animated by the Spirit of Christ, that they are ready to leave father, and mother, and country, to tender the Gospel to those who are perishing in a far distant land. The believer, who sighs to God at the sight of millions of heathen, may be encouraged. Is not the Lord's hand visible? Will he not provide the necessary means to enable the zeal, which his Spirit inspires, to act?

There are other incitements to exertion. Evident are the instances of the co-operation of divine grace. Many of these are seen in the missionary field. Your labourers notice tokens of the Spirit's work in different places. In Vermont, from Waterford to Canada line, and in several towns further south, Mr. Willard states, that considerable attention appeared. In Granby it was general. In Guildhall, seventy were added to the Church. The same co-operation of the Spirit is noticed in the District of Maine. In Albany, Bethel, and Temple, Mr. Kellogg writes, "I found some who are considerably impressed, and a few in some other places. At Webb's pond a serious attention to the concerns of eternity, was general. I found serious inquirers in almost every house." God is, in like manner, exciting the attention of people in the State of New-York, in the settlements on Black River. Mr. Wright observes, "God appears of late to revive his work in many places in this country." Where he laboured, he believes as many as seventy or eighty had hopefully experienced religion, since the preceding year; and many, in various towns, were then, to appearance, under deep and pungent convictions.

A letter from Mr. Wright, since the commencement of his present mission, gives a pleasing prospect of the success of his labours in the county of St. Lawrence; and mentions an increase very lately made to the Church in Madrid.

Where no uncommon attention prevails, individuals are seriously impressed. And a pious few, scattered over the missionary field, welcome the spiritual labourer with feelings not to be described. Believers, who enjoy preaching every Lord's Day, do not easily conceive the ardour of those who can hear but a few sermons in many months. Mr. Phelps, after preaching in a place on Saturday, three times on the Sabbath, and again on Monday, observes, "The people appear so anxious to hear the words of eternal life, that it is difficult leaving them."

All your Missionaries express the same sentiment of the importance of their employment, as both highly needed and beneficial. Mr. Kellogg, who had opportunity to notice the effect, where your exertions have been made from the beginning, says, "Though error and irreligion greatly prevail in these new settlements, there is reason to believe they have been considerably checked by missionary labours. They have, I believe, been productive of great good; but there is a loud call for persevering exertions, and encouraging prospects, that the interests of the Redeemer may be promoted by them. Their good effects are perceivable in almost every place, and much good is undoubtedly done, which escapes every eye but his who seeth in secret."

The care of the soul is the one thing needful. What it is to ourselves, the same it is to others. They, as well as we, will have an end-

OBITUARY.

At an early period he had turned his thoughts to the Gospel ministry, but an apprehension that he was not sufficiently vigorous to undergo its labours, as also a jealousy of his own motives and qualifications, deterred him from engaging in the arduous work. He entertained so deep and solemn a sense of the depravity and deceitfulness of the human heart, as also of the exceeding sinfulness of sin, that he was at all times through life, suspicious of himself to an uncommon degree.

About a year after the formation of the New Presbyterian Church in Cedar-street, he was chosen one of the Ruling Elders thereof; and continued to discharge the duties of that office, with fidelity and the full approbation of his fellow-Christians, till his death.

A few weeks previous to this mournful event, he had made an excursion with his family into Connecticut. On his return home, by water, he was taken unwell. His sickness, though not alarming at first, in the issue was unto death. During the whole course of it, he manifested the disposition of a true follower of Christ; and experienced the support and consolation of his covenant God.

He had many strong ties which bound him to life. Circumstances of peculiar tenderness made it desirable for him to be spared to his beloved family: yet would he often say, "not my will be done." He appeared himself, at an early period of his indisposition, to be impressed with an apprehension that he should not recover; and mentioned it to his wife, saying, "that he feared their affection and solicitude for each other had been too much the occasion of their forgetfulness of God and their eternal interests; and that they were now to be separated that they might glorify him more."

Under the sharpest bodily pains, he would say, "I am perfectly satisfied with the dealings of my heavenly Father. It is all right. It is all love. He does not afflict willingly: and I would not wish one single stroke of his fatherly corrections abated, which shall be for his glory or my profit. No, it is perfectly right. Let him do as seemeth him good."

Although he had formerly, whilst in health, experienced clear and sweet manifestations of the divine favour and mercy, yet, for several days during his sickness, he was left to mourn the hidings of God's countenance. He could not see any rich provision in the covenant of peace for himself; he could not sensibly realize the presence of that Saviour who had died for sinners. Still, however, he was enabled to cry unto his God: and though walking in darkness, to trust in the Lord, and stay himself upon the God of Jacob. It was thus he was taught to depend, not on former experience, or on frames and feelings for his comfort and security, but upon the simple promise of acceptance through the blood of the covenant. This reliance, and the good hope which accompanied it, became more and more settled, until, as he observed, the day before his departure, he was enabled to give himself wholly and unreservedly to his God upon his own word.

At this time, he gave some particular directions about his temporal concerns; and in the most tender and affecting manner, took leave of his afflicted wife, commending her and his dear children to God and to the word of his grace.

Much of his time was spent in prayer and praise; and when he could not articulate, he gave evidence by his conduct that he was still engaged in the delightful work.

He was blessed with the possession of his reason to the very last; and during the hour preceding his dissolution, he conversed on the subject with calmness and resignation. At the conclusion of a prayer, offered up at his request, he joined his faultering voice in an *Amen*. A short space afterwards, he requested to be raised up, and expired without a struggle or a groan.

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THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

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FOR THE CHRISTIAN's MAGAZINE.

The agreement and disagreement between true and false professors of Christ, illustrated from Heb. *vi. 7, & 8.*

THESE words are explanatory of the preceding verses. The apostle is describing the fate of apostates from the faith. It is impossible, says he, to renew them again to repentance; meaning by this, that the attempt of recovering them by the use of any means whatever, on the part of others, will be vain*. In giving them up as incorrigible, he proceeds: we act as men do in cultivating their fields. "For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." In this view of the connexion of these words, they exhibit to us the agreement and disagreement between true and false professors of Christ.

First. Their agreement consists in their enjoying

* See Owen on Apostasy, and M'Knight in loco.

the same nature, the same external blessings, and the same external care.

1. They enjoy the same nature. As such, they are here compared to "the earth." Our Lord, in his parable of the sower, makes the same comparison. There is a peculiar appositeness in the comparison, because the human mind, like the earth, is susceptible of seed, and capable of cultivation. Besides this, men like earth after cultivation, produce fruit good or bad; and their improvement will always be in proportion to the cultivation they enjoy. In this common nature then, this susceptibility of seed, and capability of improvement, true and false professors agree.

2. They also enjoy the same external blessings. This is expressed by the "earth drinking in the rain which cometh oft upon it." By the rain is represented to us the word of God, the doctrine of salvation. Thus the same term is applied in Deuteronomy, and not improperly: for as the rain comes from above, and fertilizes the soil, refreshing and quickening vegetation, so the word of God, the doctrine of salvation coming from above operates upon the soul of man. Through this word, either read or preached, the faith which is unto salvation is produced, as also all the graces accompanying faith, and evidencing love to God. Through the same word the divine life is preserved and revived, when in decay. Its influence is subtle and gentle, but powerful. It comes upon the soul as rain or showers upon the earth. This blessing, i. e. the word read or preached, both believers and unbelievers enjoy. It cometh oft upon them; they have repeated opportunity of hearing it. Both may receive its truth, and confess its excellence. This is intended by the earth's *drinking* in the rain. The external act of reception in both is the same; so is the confession of the mouth. They receive it as it is, indeed, the word

f God. False professors may receive it even with oy and satisfaction, as Herod heard John the Baptist, nd as those did, in Christ's parable of the sower, who only believed for a season. All this drinking in f the rain, this hearing of the word, embracing it, pparently embracing it with joy, is common to true nd insincere professors.

3. They also enjoy the same external care. The earth is dressed, or attended to, by the husbandman, or by the landlord, through the instrumentality of labourers. Thus true and false professors are equally attended to under the Gospel, in its external administration. The great husbandman of our fallen race is Jehovah. As such he is repeatedly represented by our Lord himself. He it is who uses workmen to dress his field. These workmen are chiefly the ministers of the Gospel. They exhort and admonish sinners: they entreat and supplicate them in God's name, to be reconciled to him. They offer the blessings and privileges of the kingdom of God to all indiscriminately, who will accept of them.

Thus far true and false professors agree. After this, they differ. The former resemble the earth, which bringeth forth herbs meet for them by whom it is dressed, and receiveth blessing from God: the latter, that which beareth thorns and briers; is rejected, and is nigh unto cursing, whose end is to be burned.

II. How striking the difference, both as respects their improvement of the same blessings, and their end!

First. Their improvement of the same blessings is different.

1. Believers bring forth herbs meet for the dressers. That rain which descends oft upon them, and is drunk into their souls, fertilizes their natural barrenness. Originally they were unfruitful, void of good, like a desert. By the word, however, they are

made alive; their barrenness is removed. The word is the seed of regeneration. This seed, through the kindly influences of divine grace, vegetates. The rain of the Gospel descends oft upon it, and it is made effectual by the Spirit of all truth. The same word which produces a change of heart, continues that change lively and operative. This last particular proceeds from the first, because for the earth to bring forth herbs, pre-supposes their seed to be sown, and to vegetate. For any to bring forth fruit meet for repentance, pre-supposes repentance. To argue from this text, the power of man is futile. He must be changed by grace, before he can do any thing acceptable to God. When he is thus changed, he will improve divine blessings. He then resembles that earth on which the rain descending, is absorbed by it, and herbs spring from it. The seeds of those herbs have, however, been previously sown. When they spring up, they are dressed and cultivated by the husbandman, that they may be fit for his use. Thus the heart being renovated by grace, the evidences of this renovation appear.

The fruits of regeneration may be summed up under the two general heads of faith and holiness, the latter including obedience. These are fruits meet for the dressers, and none but these.

Faith is the first fruit, as well as evidence of regeneration. It is implanted in the soul at the very moment the change is experienced. The process is this. Faith cometh by hearing, hearing by the word of God. Thus, as the rain descends on the earth, the word does on the soul. By it, its natural hardness is softened. The husbandman ploughs the earth, strikes his furrows, deposits the seed. Jehovah, by his spirit, through the word, breaks the sinner's heart, disposes it for the reception of the truth, and implants the truth therein. The preaching of the Gospel causes the seed to spring up. The seed of faith pro-

duces the act of faith. The Lord Jesus is known, acknowledged, and embraced, as the only Saviour. His righteousness is apprehended—self is denied—the merit and efficacy of good works disclaimed—the merit and efficacy of Christ's death alone, realized as the ground of acceptance before God, by the penitent sinner. Faith in Jesus includes faith in the Gospel and in Gospel promises, together with an unqualified confidence in Jehovah's faithfulness. The Gospel is received by him who possesses this faith, as the only standard of right and wrong: its principles, as the principles of truth, the yea and amen of duty. Hence his natural corruption, his alienation from God, Christ's dignity and all-sufficiency, the Spirit's almighty agency, are all to him acknowledged truths, because bible truths. Reason is made subordinate to revelation, and that for this simple, conclusive cause, that reason is dark and corrupted. It once was the regulator of the life, but through sin it has become the minister of the passions. Who are they who boast the strength of their reason, and despise the light of the Gospel, but the slaves of their passions and appetites? Before reason can regulate the life, it must be enlightened by the grace of Jehovah. Then, and not till then, does it answer for a guide in the path of duty.

A consequence of faith, is holiness, including obedience, another fruit as well as evidence of regeneration, produced by the same cause. This is that conformity of the heart and life to the will of Jehovah, which is well-pleasing in his sight. Sin is hated; its first risings repressed; its dominion slain; the will is subordinate to God's will; the appearance of evil is avoided; the very garments spotted with iniquity shunned. Sin is abhorred for its own sake; holiness loved for its intrinsic excellency; our corrupt desires are detested; the gratification of the passions loathed; sinful thoughts are strangled in

their birth; and the heart is kept with all diligence, because out of it are the issues of life. Hence the walk and conversation are holy. The last is seasoned with the salt of the Gospel; it is chaste and pious. The topics are useful and serious. Filthiness, foolish talking, idle jesting, are avoided. The conduct is consistent; the life a life of faith; the walk a walk of faith. The believer performs the duties he owes to God, to himself, and to his fellow-mortals, with promptitude and faithfulness. He attends upon the worship of God in public and private, with cheerfulness; speaks reverently of Jehovah; reproves gainsayers; strengthens the feeble minded. Honouring God, and loving him with all his heart, he displays the same in his conduct. He attends to his own soul, examining it, enlightening himself, and directing himself through the appointed means in the ways of righteousness. He does good to all, as far as he can. He acts justly, loves mercy, is charitable, humane, generous in his dealings. He does not deceive; pays his honest debts, though he himself by so doing should be clothed in rags: for a man who defrauds his creditors, and lives well of their money, is no Christian. No case under heaven will justify such conduct. The believer, in short, does unto others, as he would wish to be done by, himself under similar circumstances.

These fruits are meet for them by whom the earth is dressed. Like the harvest of the husbandman, which fills him with joy if abundant, so faith and holiness, including obedience, where they are evinced, are sources of comfort to all God's ministers, and tend to the glory of God. None but these fruits are meet for the honest servants of Jesus. None but these repay them. Personal reputation, worldly honour and ease, the kindness and pointed attention of friends, riches, and such like, are poor compensations to that minister who loves Jesus and

precious souls, if he sees no other fruits of his labours, no increase of faith and holiness in his flock. These are the fruits which satisfy his mind, for these are the fruits which tend to glorify his dear and exalted master.

Both these must be taken in connexion. There can be no faith without holiness, and no holiness without faith. Religion is the mother of morals. The first includes the last, and is something more. Morality merely regards external actions. Religion looks to the motives and principles of these actions. Where grace is, there, must be the purest morals. There is not, there cannot be, faith without good works. The one is the foundation of the other, and both are evinced where fruit meet for the dresser is brought forth.

2. How different from this the improvement of false professors; they bring forth thorns and briers. These denote the opposite to faith and holiness; they are expressive of barrenness, of an unthankful heart. They are a general expression for all kinds of weeds. What more dreary or more frightful, than a field covered by these? What more painful than to pass over it? What more avoided?

By these thorns and briers are denoted the principles, the conversation and conduct of carnal nature. To bear thorns and briers, is to answer God's kindness, care, and love with hardness of heart and unbelief, with unfruitfulness and unthankfulness, with bitterness, ridicule, apostasy, persecution. Between all these there is a natural connexion. The one leads to the other. A life of ungodliness is not generally commenced at once in all its excesses. The abuse of mercies engenders ingratitude; ingratitude ends in apostasy; the spirit of apostasy is persecution. How aptly are these ungodly fruits compared to thorns and briers! Like them, they spring spontaneously, without care, from the corruption of our nature. They

are, like them, deep-rooted, and require great trouble to be removed. Like them they are interwoven one with the other, and increase rapidly and abundantly. Like them they are useless, nay, pernicious, injuring those who rear them, wounding them, and occasioning death. Like them they hinder growth of sound principles around them, and the reception of grace in the heart. Such are the fruits of insincere professors—of apostates. So different is the improvement of the same blessings by true and false professors.

Secondly. Their end is different.

1. Believers bringing forth herbs meet for the dressers, are blessed by God. They meet with his approbation. He smiles upon them, and grants them peace. He increases their fruitfulness, and causes them to grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Their views are enlarged, their faith strengthened, their love is made more ardent, their obedience more general, their holiness more complete. They die unto sin, they live unto righteousness. They go from strength to strength, till they appear before God in Zion. God shines upon them in their way, and encourages them. Their trust in Jesus becomes more unqualified; their crucifixion to the world, and devotion to God more evident. They evince more and more spiritual and heavenly mindedness. They walk with God in the cloudy day of adversity, as well as in the sunshine of prosperity. Thus the believer is blessed by receiving gifts and graces from Jehovah. In this is an exceeding great reward. But great as it is here, it is imperfect. Hereafter it will be perfect. Blessed through life, he is blessed also in death. Its sting is removed. Blessed in death, he is blessed in eternity; entering into his rest, enjoying peace, happiness, and unbounded pleasure with God and his Christ.

2. False professors, on the contrary, bringing forth

thorns and briers, meet an awful fate! They are rejected, i. e. disapproved, laid aside as a field which, after repeated trials, still produces weeds. God withdraws his blessings, and charges his providences not to affect them, nor his Gospel to soften their hearts. His patience is exhausted, his long-suffering worn out to the last exercise. Ephraim is joined unto idols; let him alone, is his language towards them. Ministers of the Gospel, and believers, no longer take care of them. Seeing their unfruitfulness, they refrain from counselling them, or warning them. They are rejected as past remedy by God or man.

They are nigh unto cursing. The earth, which, though cultivated and blessed with rain, produces only thorns and briers, is not only laid aside, but is thrown open, and exposed to desolation. They who abuse Gospel blessings, are given over to themselves, to the misrule and tyranny of their passions and lusts. These lead them captive at pleasure, and make them miserable in their own hearts, as well as in their social connexions. They are nigh unto cursing; unto that state wherein it shall not be known that they have ever enjoyed Gospel blessings. Every restraint is removed. Conscience becomes callous. Appetites grow furious. Sin rages in them, and hastens on their destruction.

Their end is to be burned. They die impenitent, and lift up their eyes in everlasting torments. As thorns and briers are collected and burnt, so they will be gathered together and cast into the lake of fire, where weeping and wailing and gnashing of teeth shall for ever prevail.

Such is the awful judgment which Jehovah denounces upon those who, under the cultivation and rain of the Gospel, bring forth unto the end, ungodly fruits. These are not only the openly wicked, but those also who sin in secret, seeking to hide their vices from the public; nay, even those who are moral

and unexceptionable before the world, but strangers to the grace of Jesus. These last, though amiable and attractive in our eyes, bring forth no fruit meet for repentance. Their principles and motives are not correct. They do not honour God supremely, nor realize God's presence. They do not obey the law cheerfully and universally. They do not seek to have their hearts right with God. They are selfish, seeking and finding their gratification in their own feelings, their good character, their happiness, whilst God is forgotten, and Jesus Christ slighted. But let us descend to a few particulars.

1. Baptized persons, who slight their baptismal engagements, bring forth thorns and briers. They may indeed, acknowledge the excellence of the Gospel, but yet they do not conform their lives to it. Their hearts are unchanged, and their practice is unreformed. They neglect the great duties of prayer, and self-examination, and constant dependance on the grace of God. Concerning all baptized persons, God has promised to his Church, that out of them he would always raise up a seed to serve him. They who neglect to fulfil their baptismal engagements, cast contempt on this promise, and reject an interest in God's kingdom.

2. Prayerless heads of families bring forth thorns and briers. Such are meant who enjoy the preaching of the Gospel; on whom the rain descends, and who drink it in, listening to the word and approving it, and yet call not on the Lord, neither honour the God of their salvation. In these families, the Bible is neglected. Children and servants grow up in ignorance of essential truth, and come out into the world unprepared to resist temptation, and disqualified for the service of God.

3. Immoral professors of Jesus, bring forth thorns and briers. They are meant, who, notwithstanding their immoralities, retain their profession.

They say, Lord, Lord, to Jesus, whilst they sacrifice to their lusts, and keep up appearances with the world. They have little of Christianity about them but the name.

All these will be rejected and nigh unto cursing, and their end will be, to be burned. *This is no delusion, no fanaticism, but is sober truth.*

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE RESURRECTION.

And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

(Continued from page 16.)

II. WE shall now examine the objections of unbelievers.

Founded upon the evidence already stated, our faith remains unshaken by the storms which assail it. Faith is the gift of God; a supernatural living principle. The assent which it involves is, notwithstanding, an intelligent and a rational assent. It is *intelligent*, and excludes ignorance. We know what we believe. It is *rational*, for we do not believe any thing which is self-contradictory, or which is really inconsistent with evident truths. The articles of our faith do not repel, but invite investigation.

It is a duty from which we do not shrink, to expose those subtle sophisms with which men, otherwise respectable, may have opposed this part of the

Christian doctrine. The Redeemer deigned to listen to the pitiful objections of the Jewish Saducee, and to expose, in the presence of a vast assembly, the ignorance and infidelity from which they derived their origin. It would be a presumption which the intelligent would ascribe to the true cause, ignorance or indolence, were we always to evade the objections of infidels, under pretence of despising them. We owe it, moreover, to the rising generation, to defend the doctrines of the Gospel. The unwary youth, enamoured of a literary reputation, is readily entangled in the snares of unbelief, urging objections to his creed to which he cannot reply. Ashamed of his credulity, he gives up truths which he had implicitly embraced, and which having never examined, he has not ability to defend.

The doctrine of the resurrection is defensible. We believe it upon the authority of God's word, and we defend it by rational arguments, against every attack. We invite the unbeliever, in all the lustre of literary endowments, and in all the force of a genius improved by philosophy, to make the attack.

" Of the hope of the resurrection of the dead are we now called in question," and we may use the words of the apostle to the judge, before whom he stood accused, " Why should it be thought a thing incredible with you, that God should raise the dead ?"

1. " The body after death is decomposed ; it is " separated into atoms : these atoms are widely scat- " tered. Some bodies are torn by vultures. These " vultures are devoured by other birds of prey. " Some are cast into the sea, and become food for " fishes ; and these are again devoured by the larger " inhabitants of the deep. Some are destroyed by " worms, which are in their turn devoured by other " animals. Some are reduced to ashes ; and these

"ashes are given to the winds. The particles of "matter thus undergoing ceaseless changes, it is "incredible that the component atoms of the body "should be re-assembled into one whole, and re-ani-"mated, after the lapse of years."

This is one objection to the doctrine of the resurrection, which unbelievers offer. They infer from such premises, that it is incredible. But wherefore incredible? Is it on account of the *time* which shall have elapsed between the decomposition of the body, and the re-union of its parts? Is it on account of the *distance* to which one part shall have been removed from another? Is it on account of the *changes* which the atoms undergo in a separate state? or is it rather, because, by the *multitude of words*, their own ideas become confused, and they attribute their own perplexity to Jehovah?

Remember, it is God that raiseth the dead. What effect can the *lapse of years* have upon an understanding which is infinite, which admits of no succession of thoughts, no derangement of ideas; with whom a thousand years are as one day, and one day as a thousand years?

The *extent of space* over which the component particles of bodies are scattered, can present no difficulty to their re-union. What comes of the idea of space, in the view of an omnipresent spirit? God is every where. He is continually present with every atom of creation. He is infinitely acquainted with every change it undergoes. What difficulty can distance between the parts, cause to a re-union of those parts by the infinite power of an omnipresent God?

The component parts of each of our present bodies, have been already as far separated as they can be hereafter. Where have these particles been revolving for several thousand years before this day? From the air and the vapour, from the earth, and

from the deeps of the sea, from every quarter of the world, and from every element, have these atoms been collected, which constitute each of our present bodies. Did these atoms, driven by chance, enter into our organization? Is chance our creator and God? Assuredly it shall be as easy for infinite power and intelligence to re-organize these parts at the resurrection, as it has been to assemble them in the place which they now occupy. The extent of the separation which shall take place after death, cannot be an obstacle.

The *change* which the parts of which the human body is composed shall undergo, cannot disguise them from the divine knowledge, or render them incapable of reduction to their former relation to one another.

The various particles of matter are undergoing constant revolutions and changes in their sensible qualities. Some of these changes are obvious to man; but all are within the comprehension of omniscience. Change the parts of a human body as you will; let fancy, unbounded, lend her aid to the transmigrations; still they cannot escape the vigilance of omniscience, nor baffle the power of omnipotence, to reclaim them to their former standing. A grain of corn is cast into the earth: it rots; it undergoes decomposition; it sprouts; it grows; it ripens in the ear: it is still corn. And who enacted and executed the laws by which this seed impresses its own qualities upon the matter collected from the different elements? It is Jehovah: God giveth the increase. Shall we doubt the fact because we cannot imitate it? Gold, that precious metal for which thousands sell their honour, their conscience, their souls; gold is scattered in the dust; enters into the composition of vegetables; is reduced to ashes; is dissolved in acids and alkalies; is drunk by men as was the calf of Aaron in the wilderness; is combined

with several metals: and, nevertheless, is capable of being reclaimed even by the art of man to its former lustre. And shall we deny to the eternal God the power of reclaiming the bodies of the saints, because they have entered into a variety of different combinations with other atoms of matter? No. We cannot deny it, without ascribing imperfection to the divinity—without becoming atheists. Why then, I repeat the question, "Why should it be thought a thing incredible with you, that God should raise the dead?"

2d Objection. "The human body is subject to "continual change. It is worn down by its own "vital action. It is emaciated by disease. Its par- "ticles are continually expelled by the exhalent ar- "teries. The absorbents remove bone, ligament, "every part of the body, even the most solid. In a "few years the whole is changed. A new body is "formed by the aliment which we daily receive. "Every ten years presents a body in every particle "distinct from the former. A man of an hundred "years of age has accordingly had ten distinct bodies. "With which of these shall he arise? Shall he be re- "stored to the possession of them all? Our bodies "moulder into dust, are transformed into soil, be- "come incorporated with vegetables, and, as the "food of animals, become the flesh of other crea- "tures. These are again the component parts of "other human bodies. There are also cannibals. "What has been a part of one man to-day, becomes "a part of another to-morrow. Whose shall these "parts be at the resurrection? The same particles of "matter may have been the ingredients of fifty dif- "ferent bodies in the progress of time. Thus a re- "surrection implies a contradiction, and is of course "not an object of divine power. We are constrain- "ed by the knowledge of facts to reject the doctrine "and the system, of which it is an essential part.

"Therefore do we think it incredible, that God "should raise the dead."

The objectors believe, then, that the doctrine of the resurrection involves a contradiction; and therefore it is incredible. What must be their opinion of Christians? Some of them, they must acknowledge, are as well acquainted with the facts which they state, as is any unbeliever. They are as well versed in history, in medicine, in reasoning, and in every department of literature, as their opponents can pretend to be. They are, moreover, as consistent, as conscientious, as virtuous, and as much to be depended on, as any set of men. Is it supposed that such characters are all hypocrites, or that they contradict the first principles of common sense, by giving faith to palpable contradictions? Or rather, does not modesty constrain to the belief, that intelligent Christians are capable of proving, that no fact contradicts their doctrine?

Let no one think, however, that we intend to shield ourselves under the authority of names from the weapons of objectors. Objections of science, falsely so called, are never of difficult solution. The knowledge which raises the objection may, under Christian direction, with equal ease put it down.

No. We do not embrace contradictions, or give credit to impossibilities: and the objectors shall be themselves our witness to this truth.

Whatever changes the body may undergo, personal identity continues from the birth to the tomb. The body which dies, is that which shall arise. Every thing which enters at any time into the body is not essential to it; and if we should multiply a hundred fold, the race of cannibals, and the probabilities of the parts of one body becoming at some time the parts of another body, still there is matter enough in existence to furnish distinct bodies for all men; there is knowledge enough in Jehovah, to distinguish the portion be-

longing essentially to each, and the energy of omnipotence is still sufficient to raise the dead.

The body certainly undergoes many important changes in the animal economy, from the time of its birth, until the hour of death. Matter is daily expelled from the system, and new matter is introduced into its organization. Whether any entire part, or all the parts of this delicately constructed frame, be completely renovated in the course of a certain number of years, is merely conjectural, and is of no consequence whatever in this investigation. The body is still the same, so far as we are concerned with its identity. A son, born twice ten years ago, has not ceased once to be a son: his mother still recognizes him as the child of her womb, nourished at her breast, and nursed upon her knee. A wife has been emaciated by lingering illness, and has happily recovered the bloom of health. Has the marriage covenant been annulled by the change, or need the husband apprehend that he only embraces a stranger, to whom he has never been wedded? The civil law seizes upon a murderer, who had for ten years escaped the justice which pursued him. Shall he be acquitted at the bar, on the supposition that he is not now the same person, with him that committed the atrocious deed? The veteran whose arm was shattered in the defence of his country, receives a pension for his support. Shall it be denied that he is the same person who shed his blood in the support of freedom? No. The objection is not the statement of a *fact* opposed to the doctrine of the resurrection. It is the introduction of a principle which, in its operation, would totally eradicate all the social affections, derange the laws of property, and destroy public order; which would confound praise and blame, reward and punishment, and effectually annihilate the distinction between virtue and vice.

The body which dies, is that which shall arise.

Enoch carried into heaven the earthly tabernacle in which his spirit dwelt at the hour of his departure from this world. Elijah, with the body which passed over Jordan, was borne aloft, leaving only his mantle to his faithful follower, Elisha. Those who have been laid in their graves shall hear the voice of the Son of God, and live. He who is our resurrection and our life, was quickened in the same body which the benevolent Joseph had laid in his own tomb. That body saw no corruption, and it still retained the impressions of the nails, and of the spear wherewith cruelty had torn the flesh of our crucified Saviour. They, too, who shall live on earth, when the last trumpet shall announce the end of time, will carry with them into their eternal rest, the bodies in which they shall have heard that solemn sound.

Nor can the existence of cannibals, or the uses to which the component atoms of the bodies of the dead, may have been in the mean put, prevent Jehovah from the execution of his declared purpose of raising all the dead to life.

Voyagers and travellers love the marvellous. Philosophers are equally prone to give credit to strange accounts. There is no nation under heaven, which eat, as ordinary food, human flesh. Revenge or necessity may have occasionally driven miserable man to devour a morsel of the body of his brother. The confusion of parts which this produces, must be very small. Every particle of body is not essential to it. If another has accidentally swallowed a drop of my blood, can we not still be distinguished? The faint and thirsty soldier has drunk the blood of a wounded companion on the field of battle, and both have recovered perfect health. Are they not still two distinct persons? And shall not God, at the resurrection, distinguish the body of one from that of another? Disguise this objection as you will, it is founded upon a limitation of the divine attributes.

Shall the objections to the doctrine of the resurrection of the body, be rested upon the several uses to which its inanimate particles may be put between death and the resurrection? The wisdom of God in this ought rather to be admired. So long as every particle is directed by omniscience, no difficulty can arise from the uses which they may be made to answer. God arranges all the atoms of matter in the universe with more ease than we can combine the letters of the alphabet, or distinguish the gold from the silver in our coffer. He watches over the revolutions of a single particle, as well as over the changes of a great empire. In the multitude of uses which the elements answer, they are not lost, nor disqualified from appearing again in their original form. Light enters into the constitution of vegetables. It is again exhaled, and becomes an ingredient of the vital air. It is restored, in the process of combustion, to its original brightness, and illuminates our habitations. And shall not that God who directs *its* course, collect and re-animate the bodies of the saints, purchased by the Redeemer, and predestinated to shine in heaven with perpetual glory? Should even all the particles of matter which exist upon the surface of the globe, after all the numerous uses in which they have been employed, be necessary to the re-organization of the bodies of men, it would only be an additional illustration of the principle, that infinite wisdom has done nothing in vain.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

Letter from Mrs. Harriet Backus.

My dear S—— Canaan, Dec. 20, 1801.

I RECEIVED your letter in October, at a time when ill health prevented my answering it by the only opportunity I have had to convey a letter. Your own heart would not let you accuse me of neglect from motives of indifference, I am certain; and you have charitably accounted for my silence. To hear that you are, or was really anxious, my dear friend, for your eternal welfare, created a sensation, that at once both pleased and pained me. I have myself felt too sensibly the horrors of an awakened conscience, to feel any joy at the reflection of such misery in others; but as I view a sense of our lost, undone situation, both by nature and practice, a necessary prelude to salvation, I am ever glad to hear that any of the slumbering creation to which I belong, are awaking from a sleep, that, if continued, will prove the sleep of eternal death.

My dear S——, you apply to a poor, stupid, ignorant sinner for direction, or advice, in things of eternal moment. I can only refer you for solid help, to those immutable counsels which, in divine mercy, are revealed in the blessed volume of inspiration. Those truths, my dear ——, have stood the tests of all ages, though the cavils of deists, the shafts of infidels, and the satire of wicked men, have ever been pointed against them. And they will stand, when time is done, and nature is no more: for the finger of God, the pencil of the Almighty, has engraven them, and vain are the efforts of impiety. But from the perusal of this book arises your perplexity. " Great is the mystery of godli-

ness; and as the heavens are high above the earth, God's ways are higher than our ways, and his thoughts, than our thoughts." We must be particularly careful how we allow infidelity or skepticism to take root in our hearts, for they are a soil more natural to the growth of evil, than of good. I believe, that all the ways of God to man are not only perfectly justifiable, but perfectly wise, just, and good: still there are mysteries I cannot develope. Conscience whispers, I am a worm of the dust; and God is the Almighty, the alpha and the omega, the beginning and the end of wisdom. And shall I scrutinize, shall I scan, or dare to judge between him and his works? Trembling with astonishment, I bow, I believe, adore, and worship; blessing his holy name for the hope, through faith in Christ, that when this "mortal shall put on immortality," and this renovated nature is enlarged in capacity to receive the truths as they exist, I shall behold him face to face, listen to the wonders that shall be revealed, when "the lamb, who alone is worthy to break the seals," shall take the book, and to the whole collected universe, while all shout loud hosannas, unfold these mysteries of ages.

My dear S——, it is of the utmost importance, that we give heed, and take these things into consideration: for shortly all else will fail us but these. We must look with the clearness of faith, and the dispassionate eye of reason. Faith, however, is the only assistant in dispelling the clouds of doubt and uncertainty that lie betwixt time and vast eternity; it carries us above the perplexities of life; it is the substance of things hoped for, and the evidence of things not seen. Oh! I had rather have one hour of the humble Christian's faith, than all the syllogisms of the most learned metaphysicians. We are warned not to pry into things beyond our depth, for "secret things belong to God." There is enough revealed for us to know and practise. "Hear, and your

souls shall live; keep my commandments and inherit eternal life," is the language of Scripture. Let the Creator of worlds, my dear friend, still keep the key of mysteries, and let us glorify his name, and thank him, that of plain and easy truths he is so very bountiful.

The difficulty in your mind seems to be, why a God of infinite perfections did not create all to everlasting happiness. Have we not more reason, my dear ——, to inquire, Why any? Let us look at our creation; was it not after the image of our maker? And at our apostasy; was it not our sin, our fault, and ours alone? Then at the wonders of redemption; that wonder of heaven and angels; and is not the wonder greater, why any should be saved; why one soul should be snatched from death as a brand from the burning, and quenched in the blood of God himself, than that any should be lost? If we would wonder, the mercy of God is theme sufficient to employ us through time and through eternity. Let us be careful, then, my beloved friend, that we grieve not the holy Spirit, by "replying against God. Let us rejoice, that he doeth what he will with his own:" for there is our only hope. The sovereign mercy of Jehovah is all that can save us from perdition. Let us fear, love, and "serve him all our days; then go dwell for ever near him, see his face, and sing his praise."

That you and I, with the whole Israel of God, may be kept by his power, through faith unto salvation, is the prayer of, &c.

An extract of a Letter.

Pittsfield, Jan. 13, 1801.

ALL things are ordered right, my beloved friend; and however our little plans of anticipated enjoy-

ment may be frustrated, we have sweet consolation in the conviction, that the government of this world is conducted with infinite wisdom. The mind that feels this, and can glory in it, is not ruffled by the boisterous wind, nor saddened by the drizzling shower. It can witness the storm of elements; view nature clothed in her gloomiest vesture, and still smile serenely. "Its peace is inward, and its joys its own." Happy the man who can rise superior to the changing scenes of this changing world; whose hands and heart lay hold of that "sure foundation, which shall never be removed;" whose countenance displays the calm irradiations of heart-felt piety; and whose soaring eye can look abroad with equal complacency in the sunshine and the storm, and smiling, say, "My Father made them all!" This state of bliss is attainable here: the heart of your friend can witness it, and at the reflection, dissolve in gratitude to the Saviour of sinners. Oh, dear-bought bliss! wonderful salvation! which was purchased for us by the death and sufferings of our dear Redeemer.

My dear Mrs. W——, now indeed can we taste the delight of sympathy—sympathy of love—love to our God, and his blessed service! How consoling the thought! How dear to friendship the idea, that death cannot quench the flame! O that all the world could taste the pleasant stream that is flowing for them! That we could unite, not only with those most dear to us, but with the earth's great family, in the sweet worship of our Father and our God!

FOR THE CHRISTIAN's MAGAZINE.

A brief Inquiry into the lawfulness of marrying a deceased wife's sister.

THE law of marriage is positive. No *general principle* can, *of itself*, establish, with a binding force upon the conscience, the doctrine, that "the "conjugal union is, in all cases, to subsist between "one man and one woman only; and, with the ex- "ception of conjugal infidelity, is to last during the "joint lives of the parties." Nothing but a divine *institution* could subject them to this condition: nothing but a divine *revelation* communicated the knowledge of it.

Again: There is no general principle; no reason from the nature of things; nothing but such an institution, so revealed, which can limit the right of contracting marriage with respect to the *degrees of kindred*. The marriages which immediately succeeded that of the first pair, were evidently between brothers and sisters. Unless parents had married their children, it could not be otherwise, without the creation of different races. And these marriages of brothers with sisters were *lawful*. God, the holy and the just, could not, by his own act, lay upon men a physical necessity of sinning against him. But that which is lawful in itself cannot become unlawful without the intervention of the legislative power; i. e. in the case before us, without the intervention of God himself by a positive statute. The conclusion is, either that there are no restrictions of marriage at all in the article of kindred, or that they are to be sought for in the Scriptures. The first branch of the alternative will hardly be embraced by any sober-minded Christian. Our inquiries are, therefore, confined to the second; that

is, to the question of fact; viz. *What has God determined in his word?*

On this point the New Testament implies much, but has nothing formal. We must, then, go back to the Old Testament, or else adopt the branch of the alternative which we have just rejected, viz. that there are no restrictions at all.

The most explicit regulations are in the 18th chapter of the book of Leviticus; out of which two questions arise.

1. Is the law of marriage therein prescribed binding upon *us?* So that the degrees forbidden to the Jews are equally forbidden to all mankind?

2. Supposing this law to be thus universal and permanent, does it include and forbid the marriage of a deceased wife's sister?

Materials for a right decision of both seem to be within a very narrow compass. With regard to the former, I remark,

1st. If the restrictions in the 18th of Leviticus are no part of moral law *now:* if they are not of universal and permanent obligation, there is no written law, no divine statute, upon the subject. Consequently, a man is at liberty to marry his sister, his mother, or his daughter; and the converse. This, I believe, would shock all Christian feeling and conscience. Incest, be it remembered, is not a crime against nature, or natural law. It is a crime against *positive* law, and against positive law *only*. If you discard the law of marriage, as laid down in Levit. 18.; and yet contend that there is such a thing as *incest at all*, let the law which it violates be produced.

2d. Immediately subjoined to the specification of degrees within which marriage might not be contracted, are the following injunction and reason:— "Defile not ye yourselves in any of these things: for in all these things the nations are defiled which I

cast out before you, and the land is defiled; *therefore do I visit the iniquity thereof upon it*, and the land itself vomiteth out her inhabitants." Lev. 18. ver. 24, 25.

But the Canaanites never were under the law of Moses; therefore their sin must have been committed against a law prior to, and more general than, the Mosaic dispensation: the righteous God never makes *ex post facto* laws. Now, what law could equally bind the seed of Canaan and the seed of Abraham; the Hittite and the Hebrew; the people who were within, and the people who were without, the covenant of peculiarity,—equally bind them in a matter in which *all mankind have a common interest*, and will continue to have it so long as there shall be male and female, but a law which binds men universally? It is only because the law reached to the whole human family, that it embraced the inhabitants of Canaan.

If any one object, that 'the "defilement" of the 'Canaanitish nations, comprehended their disregard 'of the distinction of meats, which is confessedly 'superseded;' I reply,

(1.) That is *gratis dictum:* an assertion without proof. No fair reasoner will *assume his facts*, and put his opponent to the proof of a negative.

(2.) If the objector argue from the *connexion* in which the *reason* of the law stands, he has no right to stop at the distinction of meats, but must make it apply to the *whole preceding* ordinances; the effect of which would be, to represent the most high God as punishing the nations of Canaan for the breach of laws which were never given to them; were never intended for them; and had no existence at all before the punishment was denounced. That be far from him to do, and far from us to impute to him.

(3.) The objection itself concedes, according to what we have just established, that *prior to the Levi-*

tical law, God had set up a barrier between the degrees of kindred, which marriage might not overleap: and for the neglect of which he severely visited even idolatrous nations. Consequently, this law would have been in force had the Levitical law never been enacted. But that law embraced and confirmed the preceding law of marriage; and could, in no sense whatever, repeal it. As a peculiarity of the Mosaic dispensation it could not be repealed by the introduction of the evangelical economy; or, to speak more properly, could not expire by its own limitation: for it was not a peculiarity of the Mosaic dispensation. Expressly it is not repealed, or declared to have ceased, in the New Testament. But if it was confirmed by the Mosaic revelation; if it is not annulled by the *express* decision of the New Testament; nor superseded, as a Jewish peculiarity, by the *genius* of the Christian religion, it is not abolished, superseded, nor invalidated at all; but is binding upon us at this hour.

Should it still be urged, that "this reasoning will prove the perpetual and universal obligation to observe the distinction of meats, which was also before the Mosaic law, I reply again,

(1.) That the moral propriety of the prohibited degrees remains the same: their *principle* being common to all mankind, which cannot be maintained of the distinction of meats.

(2.) That in the 21st chapter of Leviticus, there is a repetition, in substance, of these same restrictions, with the same reason subjoined; and *immediately* after, the observance of the distinction of meats is commanded, not only *without* that reason, but for *another* reason. The reason for the first is, that by transgressing the laws of marriage, and by other *moral* impurities, the nations had made themselves abhorred of God. The reason for the distinction of meats is, that Jehovah had *separated* the

Israelites to himself. This shows that the distinction of meats was *originally* ceremonial, which cannot be pretended of the restrictions of marriage.

(3.) The distinction of meats is formally abolished in the New Testament. Of this, I think, there can be no doubt by any man who compares Peter's vision, in Acts 10. with the decision of the apostolical synod, Acts 15. See particularly verses 1. 5. 10. 24. 28, 29.; and with the judgment of inspired Paul, Rom. xiv. Gal ii. 11—14. Col. ii. 16, 17. Heb. viii. 13. ix. 10. But the law of marriage is not abolished: for,

3d. In discussing the case of the incestuous man at Corinth, Paul *assumes*, as a fact not to be disputed, the continuance of the old restrictions. Had they been abolished, it would have been no more "fornication," for one to marry his *father's* widow, than to marry any other unbetrothed woman. Had it been adultery, the crime would have been no more heinous, than his cohabiting with any other married woman. Yet Paul lays heavy stress upon this circumstance, that she had been his *father's* wife. A circumstance of no weight at all, unless the divine law concerning prohibited degrees was in force. *There* such a connexion is expressly forbidden. But you must take the *whole law together*. You may not pick out *one* or *two* of its provisions, at your pleasure or your convenience, and throw aside the rest. Unless you can show a dispensation from the law-giver, *every* part of the law is binding, for the same reason which renders *any* part of it binding; as the divine authority equally pervades *all* its parts.

In the course of his remarks, Paul observes, that having "a *father's* wife," is a species of uncleanness, which was not "so much as *named* among the Gentiles." I need not prove that this is a Scriptural form of speech expressing the utmost detestation, as in Ephes. v. 3. "Fornication, and

"all uncleanness, and covetousness, let it not be "once *named* among you, as becometh saints." It is obvious, on the face of the argument, that Paul *approves* of this feeling among the Gentiles. Now, how came the Gentiles by it? and why did the apostle approve it? If it had not been right, he had not honoured it with his apostolic sanction. Right it could not be, unless conformable to the divine law. The case was a case of *incest:* the Gentiles abhorred it; the apostle commends them; but there could have been no place either for their abhorrence, or for his commendation, unless the marriage in question were contrary to the law of God. Not merely the Mosaic law, surely! That law was now fulfilled, and its peculiarities were gone. It never bound the Gentiles: yet incest is abhorred by them. But what creates incest? The divine law. We are thus brought back to the same result from which the objection had carried us away. *That*, for the neglect of which God punished the Heathen *before* the law of Moses; *that*, which was confirmed by the Mosaic law; *that*, which obligated nations who knew not the rites of Moses; *that*, which the apostle, under plenary inspiration, damns with his reprobation after their decease, belongs to a law which is, and must be, of unalterable obligation. There is no escaping from this conclusion, without maintaining that Paul decided wrong; in other words, that the Holy Ghost committed a blunder.

Let me add a consideration, which may influence the prudent, even when conscience, badly instructed, rebels against moral demonstration. It is said by Physiologists, that the intermarriage of near relations, never fails to produce *madness* in the course of one or two generations. The fact they assert as incontestible. If it is so, as this was not the effect of the *first* marriage, it must be viewed as a physical

penalty by which God has fortified his restrictive law of marriage.

Upon the whole, if the limitations set to the degrees of kindred in marriage contracts by the laws recorded in the books of Moses, are not universally and perpetually moral, it is difficult to know how we shall ascertain moral law in any case whatever.

(To be concluded in our next.)

***A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by* JOHN CHAPPEL WOODHOUSE, M. A.**

CHAP. VII.

The testimonies of Gregory of Neocæsarea; and of Dionysius of Alexandria; of his private opinion; the testimonies of other writers in the same century; of Eusebius, and the writers in his time, and after him; of the reception of the Apocalypse at the Reformation.

(Continued from page 33.)

WITH the last chapter I might have fairly closed all that need be said, to defend the authenticity of the Apocalypse, by *external* evidence. For what addition of historical testimony can we require? what original documents are we likely to procure? or what weight of contradictory external evidence can we expect to encounter, in the times beyond those we have examined? Who, in these after-ages, can give us information, which will bear comparison with that which we have already received? or whom of the succeeding Fathers can we esteem equal judges with Hippolitus and Origen, whether it be of the evidence already produced, or of the questions agitated in their times, concerning the authenticity of the Apocalypse*?

* Dr. Less, in his History of Religion, closes his evidence wit Origen, and Mr. Marsh observes, that further testimony is unnecessary. See Introd. vol. i. p. 361.

Yet I shall pursue the subject, because it has been pursued further by Michaelis. It is, at least, curious, to know the sentiments of later writers on the external evidence; though the same accuracy in examining them may not be required.

Gregory of Neocæsarea, surnamed Thaumaturgus, not mentioned by Michaelis, is supposed to have referred, in his Panegyrical Oration, to Rev. iii. 7. if not to Isa. xxii. 22. The observation is Lardner's*, who remarks also, that Gregory, having been the pupil of Origen, and much attached to that great man, probably received the same Canon of Scripture.

Dionysius of Alexandria, was another pupil of Origen, and, like Gregory, a man of eminence.—He received the Apocalypse as a divine prophecy, which he represents to be dark indeed, and ænigmatical, and above his comprehension, yet certainly divine; and he says he could not dare to think otherwise of it, since many of the brethren held it in the highest esteem†. He appeals to it, likewise, as containing a divine prophecy, which he believes to have been fulfilled during his own times, in the character and conduct of the persecuting Emperor Valerian‡. At the same time, it was the opinion of Dionysius, that the Apocalypse, though of divine origin, was not written by the Apostle John, but by some other John, an holy and inspired man. But where are the grounds of this opinion? Are they historical? Does he allege in their support any external evidence? any tradition of the Church? No. He gives his opinion as a *conjecture* formed upon the *internal* evidence of the book, on certain peculiarities of style and manner, which appeared to him discordant from those of St. John in his Gospel and Epistles.

These arguments of Dionysius will be consider-

* Cred. Gosp. Hist. art. Greg. of N. C.

† Euseb. H. E. lib. vii. c. 25.

‡ Euseb. H. E. Lib. vii. c. 10.

ed, when we examine the *internal* evidence, by which the authority of the book is supported or invalidated. It is our present business to report only the *external* evidence of Dionysius. And the amount of this is, that the Apocalypse was generally received, in his time, as a sacred prophecy, and by such men as he revered, and wished not to oppose; that some persons had rejected it and ascribed it to Cerinthus; that he himself believed it to be a book of sacred authority, doubting, at the same time, whether it were properly referred to the Apostle John.

It is the opinion of Michaelis, (and Lardner has afforded some occasion for it,) that, although Dionysius professed in such strong terms his reception of the Apocalypse, as a divine book of Prophecy, yet he did not believe it such in his heart. Dionysius has certainly affirmed such to be his belief in plain and positive terms; and his practice was agreeable to his professions. For we have seen that he proceeded so far, as to explain a prediction of the Apocalypse as actually fulfilled. Now, if proofs were wanting of the sincerity and plain Christian honesty of Dionysius's character, this particular *fact*, that he appealed to the Apocalypse, as containing a prophecy which he believed to be fulfilled, would place beyond all doubt, that he believed that book to be inspired. But Dionysius was confessedly a man of an open, artless probity; and Lardner celebrates him as such, adding, in his account of him, that he had at the same time, (which is a usual accompaniment of such a character,) an honest and excessive warmth. But the conduct which Michaelis attributes to him on this occasion, is that of a sly, captious hypocrite. Certainly, neither the general character, nor conduct of Dionysius, nor the facts which have now appeared before us, can, in any degree, warrant such a conclusion*.

* Michaelis has defended his opinion, by arguments which appear to me

This Father of the Church appears to me to have thought, that he was doing no injury to the Apocalypse, by assigning it to another author, instead of St. John, to "some holy and heavenly inspired man." So far, at least, he might fairly think, that he was defending the book, by taking away the foundation of those objections to it, which arose from the dissimilarity of its style from that of St. John's. And perhaps he might reason, that as the Apocalypse is not evangelical history, it may not necessarily require the evidence of an eye-witness of our Lord's life; that as it is not a book revealing doctrines and rules of conduct, it may not be necessarily confined to the pen of an Apostle; but that some other holy martyr, some apostolical man, (for the time of its date implied so much,) might, like Daniel, or other Prophets of the Old Testament, be selected by the Spirit, to convey these visions to the Church. I do not

unequal to the defence of it. He says, that Dionysius has assigned reasons for his not venturing to reject the Apocalypse, which are wholly devoid of importance. They did not appear such to Dionysius, nor will they, I think, to the generality of Christian readers. 1. "He did not reject it, because many of the brethren held it in the highest esteem." Now, surely, this is a reason which must be allowed to have considerable weight on the mind of a modest and sensible man. The pupils of Irenæus, of Tertullian, of Hippolytus, and of Origen, were still living. They had been taught by their masters, and by the general tradition of the Church, to consider the Apocalypse as a book of divine authority: and they resisted the new-fashioned notions, derived from the Alogi or Caius, who ascribed it to Cerinthus, ἁπαντες; zealously. Dionysius was modest, and had a due deference to the opinions of such men, and he censures obliquely those who, in his time as in ours, delighted to run counter to the received opinions of the Church.

2. The other reason, which Dionysius assigns for not rejecting the Apocalypse, and which our author deems also weak and unimportant, is in answer to those who rejected it, because it was difficult to be understood. But Dionysius answers, that, "He, for his part, does not reject what he does not understand: that, not being able to understand the Apocalypse, he supposes it to "contain a sublimer sense than his faculties can reach; and to become, "therefore, the object of his faith, rather than of his understanding; and "that his wonder and admiration are in proportion to his ignorance." Now,

give this as a sound and authorized conclusion, but as such an one as may perhaps have satisfied the mind of Dionysius, who certainly found a great stumbling-block in the style and manner of the Apocalypse, and yet appears, by his profession, and by his practice, to have received it as an inspired book.

I have extended my observations, I fear, to an unwarranted length, in this attempt to reconcile the opinions of Dionysius. But I was moved to it by a desire to do justice to a character which stands deservedly high in Ecclesiastical History; to exculpate an eminent Christian Father, from the charge of setting an example, under which the late Mr. Gibbon might have sheltered his artful, disingenuous, and insulting attack upon the Christian religion. I shall return to my subject; first remarking on the external evidence collected from Dionysius, that whatever notion may obtain concerning his private opinions, it is at least clear, from his testimony, that

this argument, which may be accounted weak, and, (from such a man as Dionysius,) insulting, supposing him not to believe the divine inspiration of the book, will be found to carry with it a considerable force and efficacy, if we suppose him to believe it. Try it, by an application of it to other difficult parts of Scripture; to the unfulfilled Prophecies of Isaiah, Ezekiel, or Daniel. Shall we reject these, and deny their divine inspiration, because we do not understand them? Far otherwise. They have been delivered to us by our Christian ancestors, as of sacred authority; they are strongly supported by external evidence. We must wait the time of their completion with pious awe and patience. We may not be able to understand them; we may *wonder*, but we cannot reject. Would the Jews, who lived before our Saviour's time, have been justified in rejecting the dark and enigmatical, and, to appearance, contradictory prophecies, which represented him as a triumphal king and conqueror, despised of men, &c. merely because they did not understand them? This argument of Dionysius is not, therefore, "wholly devoid of importance." It was that which influenced all the Fathers of the Church; who, although they understood not the Apocalypse, received it on its external evidence, with pious veneration, and delivered it to succeeding times. And it is our duty to follow their example, modestly and diligently to interpret what we can, and to deliver the remainder to be fulfilled and interpreted in future ages.

the Apocalypse was generally received in his time, and in high estimation with those Christians whom Dionysius himself revered.

"After the age of Dionysius," says our author*, "the number of ecclesiastical writers, who quote "the Apocalypse as a divine work, especially of the "members of the Latin Church, begins to increase. "But as they are of less importance than the more "ancient writers, and I have little or nothing to re"mark on their quotations, I shall content myself "with merely mentioning their names, and referring "to Lardner, by whom their quotations are collect"ed."†

Little more, indeed, can be done; to the weight of evidence already produced, not much can now be added; nor can it be deemed to diminish from it, if some writers of account in later times, influenced perhaps by the arguments advanced by Dionysius and by others, concerning the *internal*, have been backward to admit the *external* evidence for the Apocalypse.

This book was received, as of sacred authority, in the times of Dionysius, by Cyprian, and by the African Churches; by the Presbyters and others of the Church of Rome, who corresponded with Cyprian; by divers Latin authors whose history is abstracted by Lardner; by the anonymous author of a work against the Novatians; by the Novatians themselves; by Commodian; by Victorinus, who wrote a commentary upon it; by the author of the poem against the Marcionites; by Methodius, who also commented upon it; by the Manichæans; by the later Arnobius; by the Donatists; and by Lactantius.

All these evidences in favour of the Apocalypse are admitted by Michaelis, who expresses no doubt

* P. 484.

† See Lardner's Cred. Gosp. Hist. part ii. vol. ii. p. 777, &c.

concerning any of them, excepting the Manichæns, whose evidence, in another passage, he seems to allow*.

We now come to the testimony of EUSEBIUS, which may deserve a more particular attention. To this valuable collector of Ecclesiastical History, (which would otherwise have perished,) we are indebted for many important testimonies of ancient authors in favour of the Apocalypse, which have already been produced. And by him we have been informed of all the objections which were made to it, by Caius and Dionysius, which seem to have had a considerable influence upon the learned Christians of Eusebius's age, and to have occasioned some doubt among them, whether they should receive the Apocalypse into their catalogue of undoubted books of Holy Writ, or place it among those of less authority. Eusebius represents the matter as in debate, and not yet determined, at the time he wrote his Ecclesiastical History. He promises further information, when the matter shall be settled by the testimony of the ancients; but it does not appear that he ever gave it.

We may be enabled to form some notion of the nature of this debate concerning the Apocalypse, by attending to what Eusebius has delivered upon the subject. He has distributed into four classes all the books pretending to a place in the sacred canon of the New Testament†.

1. The Ομολογουμενοι, Αναμφιλεκτοι, books universally read, and admitted to be genuine.

2. Αντιλεγομενοι, Ὁμως Γνωριμοι Τοις Πολλοις, books objected to by some, yet acknowledged by *the* many, by the greater part of the Church.

3. Νοθοι, spurious, or apocryphal books, whose authenticity, or whose divine inspiration, was denied by

* P. 521. † H. E. lib. iii. c. 25.

the Church, but which might be usefully read, as containing pious thoughts, and no bad doctrine.

4. Books published by heretics, which no Father of the Church has deigned to support with his external evidence, and which have no support of internal evidence, being discordant from the apostolical writings, both as to matter and manner.

Eusebius places the Apocalypse in the first, and also in the third class; but as it cannot belong to both, so, in placing it in each of these classes, he adds, ει φανειη, "if it should so seem proper." It was to stand in one of these classes, when the question concerning its pretensions should be determined. Hence may be inferred, that the question was then so far settled in the mind of Eusebius, that it *must* belong either to the first or third class, and by no means to the second or fourth. It was not then esteemed, with the books of the fourth class, a forgery of the heretics; it was not the work of Cerinthus. From this silly notion of it, first started by the Alogi, it was now fairly delivered. The quotations of the early Fathers, as well as internal evidence arising from the book, which is contradictory to the tenets of Cerinthus, and affords support to no heresy, had saved it from this class.

Nor was it to be placed in the second class; with the Epistles of James, Jude, &c. books which a considerable part of the Christian world had not received, though they were generally acknowledged to be of divine authority. This determination, excluding the Apocalypse from the second class, seems to import, that the Apocalypse, until the times of Eusebius, was almost universally received by the Church. The doubts concerning it had arisen only in the minds of a few learned critics, who, from an examination of the style and other internal marks, were induced to contend that it was not the work of Saint John. If it should be determined to be John's

work, it was then to be referred to the same class with his Gospel and first Epistle. If it were found not to be written by that Apostle, it was yet allowed to be the work of some other pious apostolical John, and then, as it could not be placed in the first class, with the writings of the Apostles, it was to be consigned to the same class with the writings of apostolical men; with the Epistle of Barnabas, with Hermas, and other books which the ancient Church considered as written by persons whose names they bear, and which were read by Christians, as we read the apocryphal books of the Old Testament, for the pious matter contained in them, but not considered as of divine authority.

It appears, then, that in the times of Eusebius, the Apocalypse had its place among the genuine, undoubted books of sacred Scripture. There he first places it; but as some learned or ingenious critics had produced arguments, which, if allowed by the Church, would degrade it from this exalted situation, he prepares for it likewise another place, in which it would stand, if these arguments should prevail. The place prepared for it shows that the attempt of its adversaries did not go so far as to denominate it a forgery, or an impious book, but the work of a pious and eminent Christian, if not of an Apostle*. Yet all the inquiries, set on foot by these doubters, seem not to have brought the matter to a conclusion. They who made objections to the style and manner of the Apocalypse, appear not to have succeeded in their attempt to degrade it, by the production of any external and historical proofs. Eusebius produces only a *conjecture*, "*perhaps* John the Presbyter was its "author:" but what weight could be allowed to such a *conjecture*, unsupported by any historical evi-

* The attempt, in modern times, is to mark it as a forgery, "a spurious "production, introduced probably into the world after the death of St. John;" p. 487.; but how totally unsupported *by external evidence!*

dence, and not given to the world till above two hundred years after the Apocalypse was written? Eusebius, indeed, seems to lay little stress upon it, for he adds, immediately afterwards, "If it be not insisted up-"on to be the former John," that is, John the Apostle.

Upon the whole, we are not to be surprised that, in Eusebius' time, the claims of the Apocalypse to its situation in the sacred canon, should meet with some opposition. Two hundred years had now elapsed since it had been published to the world; many of the authentic documents which supported its authenticity, had probably perished in the Dioclesian persecution*; the prophecies which it contained were still dark, and apparently unfulfilled†; they had been abused by the Millenarians; the style and manner had been pointed out to be unlike that of St. John; the criticisms of Dionysius had influence with many; yet no one, however desirous, from these and other concurring causes, of invalidating the authority of the book, appears to have been able to produce any *external evidence*, which might suit the purpose.

It was received, after the times of Eusebius, by the Latin Churches, almost without exception. Jerome, the most learned and diligent inquirer of that century, pronounced positively in its favour; and was followed universally by the Fathers of the Western Churches: and from him we learn the grounds upon which he received the Apocalypse, which he assigns to be "the authority of the ancients‡," that is, *external evidence;* and he tells us at the same time, that he does not follow "the fashion of his

* See the devastation made at that time in the records of the Church, as described by Eusebius, H. E. lib. viii. cap. 2.

† Epiphanius mentions the Alogi, as rejecting the Apocalypse; among other reasons διὰ τὰ ἐν τῇ ἀποκαλύψει ϑαθέως καὶ σκοτεινῶς ῥηϑέντα (Hær. 51) and he seems, in some measure, to admit the reasonableness of their excuse.

‡ Nequaquam hujus temporis consuetudinem, sed veterum auctoritatem sequentes. Hierom. Epist. ad Dardan. tom. ii.

"times," that fashion by which some of the Greek Churches were induced to reject the Apocalypse.

This fashion of the times seems to have consisted in a daring contempt of the testimonies of the ancient Church, and a ready acquiescence in those arguments which were confidently drawn from internal evidence. Yet, notwithstanding this fashion, which appears to have had considerable prevalence in the Greek Church, and perhaps to have influenced those eminent men, Cyril of Jerusalem, and John Chrysostom, (neither of whom appears to have quoted the Apocalypse,) many of great name in the Greek Church appear still to have received it; and, in the fourth century, it is supported by testimonies in this Church from Athanasius, Basil, Epiphanius, Gregory of Nyssa, and Gregory of Nazianzum*.

* Michaelis says, "Gregory of Nyssa places the Apocalypse among the apocryphal writings;" but he omits to tell us, that, *in the very same passage*, this Father quotes Rev. iii. 15. as the work "*of John the Evangelist.*" Ηκουσα του ευαγγελιστου Ιωαννου εν αποκρυφοις περι της τοιουτως δι' αινιγματος λεγοντος*. If the Apocalypse were apocryphal in the opinion of Gregory, he could not attribute it to John the Evangelist; but he calls it apocryphal, because it was now accounted such by many of the Greek Church. There are books of the Old Testament which are called apocryphal by our Church; yet some of these have been deemed divinely inspired by our own writers. If such a writer should quote from such a book, for instance, from the Second Book of Esdras, and introduce his quotation after the manner of Gregory; "I have heard the prophet Ezra, in the Apocrypha, say," we should conclude that he esteemed the Second of Esdras as the work of Ezra the Scribe, and an inspired writer in the Old Testament, the work of a divine Prophet. Somewhat of this kind has, I believe, happened in our own times.

The testimony of Gregory of Nazianzum has been accounted doubtful, and is considered as such by our author. The evidence which places this Father against the claims of the Apocalypse, is this: that it is not to be seen in his catalogue of canonical books. But, on the contrary, we collect from the representation of Andreas Cesariensis, and of Arethas, in their respective commentaries on the Apocalypse, that Gregory received it; and Lardner has produced two passages from his works, in which it is clearly quoted as of Di-

* *In suam Ordinat.* t. ii. p. 144.

Yet it will easily be conceded, that many of the Greek Church, for some centuries after Eusebius, and probably upon the authority of those who in his time determined from internal evidence that the Apocalypse was not to be referred to his first class of sacred books, rejected the Apocalypse*.

Of the Syrian Churches we have no satisfactory information, how early or to what extent they received the Apocalypse. In the fourth century, it appears by the testimony of Ephrem that it was received by them, and probably much sooner, since the translated works of Hippolitus, that renowned champion for the book, were much read, and in high request among those Christians who used the Syriac language§.

the Authority†. Surely the weight of evidence preponderates on this side. And I have some suspicion that the Apocalypse had a place originally in Gregory's Catalogue, but that it was erased from it by the zeal of some Greek Christians, who rejected the Apocalypse. In this Catalogue we read these words, describing St. John:

——————— κηρυξ μεγας Ουρανοφοιτης,

which may be literally translated, "The great Herald, or Messenger, who "went to learn in heaven‡;" but where, or when, is it said, that the Evangelist St. John ascended to heaven, to be divinely instructed, and to be the Messenger and Herald of Divine information? No where but in the Apocalypse, where he is called thither by the heavenly voice, ἀναβὰ ὧδε, Rev. iv. 1. The zeal of a transcriber may have carried him to omit the passage, in which Nazianzene mentions the Apocalypse: but this expression remains as it was written, and seems to indicate that such a passage once existed, and that Gregory received the Apocalypse as the work of John the Evangelist.

* It has commonly been urged, as a testimony against the Apocalypse, that it was rejected by the Council of Laodicea, in 363. But Michaelis professes himself satisfied, that the Catalogue of Sacred Writings annexed to the canons of that Council, has been clearly shown to be a forgery, p. 489.

§ P. 479.

† *See them in Lardner's Cred. Gosp. Hist. art. Greg. Nazianz.*—Ὁ ων, ἦν, καὶ ἐρχόμενος, καὶ ὁ παντοκράτωρ. *These words of* Rev. i. 8. *are quoted by Greg. Naz. as spoken of the Son.* Orat. xxxv. edit. Morelli, p. 573.

‡ Φοιτάω *has peculiarly this sense:*
Discendi causa adeo, frequento.

It is useless to pursue the history of the Apocalypse, through the dark ages of the Church. No external evidence is to be expected from such times. At length the light of the Reformation followed the reproduction of learning, and a free and critical inquiry was instituted into the testimony of the ancients, as well as into the internal evidence of the book. And what was the result? The Apocalypse is generally, and, I believe, almost universally received as canonical Scripture. Luther, and some of the first Reformers, had their doubts concerning it: but these soon subsided, being over-ruled by the more profound and accurate examination of other learned men. And although the Articles of the Lutheran Church are represented by Michaelis to leave the question open; yet he tells us at the same time, "that the greater part of the Lutheran Divines refer the Apocalypse, without doubt or scruple, to the class of canonical writings of the New Testament*."

THE CHURCH OF ENGLAND was blessed with the important privilege of settling her articles and her canon of Scripture at a later period; at a time when the testimonies of the ancients concerning the books of Scripture, were more accurately ascertained; when the first crude notions of the Reformers had been matured into safe opinions, by the progress of time and of truth†. But the Church of England had no hesitation to place the book of Apocalypse in her sacred canon; and, I doubt not, her sons will continue to supply her with irrefragable reasons for retaining it.

* P. 501.

† This is a remarkable instance of good coming out of evil. The advantage arose from the subjugated state in which this Church was holden, at the beginning of the Reformation, by the tyrannical hand of Henry the Eighth. This retarded the settlement of our ecclesiastical opinions, till they were more maturely considered, during thirty years of inquisitive research into every subject of this nature.

And here I close what I have been able to collect of the *external evidence* for the Apocalypse.

We have seen its rise, as of a pure fountain, from the sacred rock of the apostolical Church. We have traced it through the first century of its passage, flowing from one fair field to another, identified through them all, and every where the same. As it proceeded lower, we have seen attempts to obscure its sacred origin, to arrest or divert its course, to lose it in the sands of antiquity, or bury it in the rubbish of the dark ages. We have seen these attempts repeated in our own times, and by a dextrous adversary*. But it has at length arrived to us, such as it flowed forth at the beginning.

In short, so far as the question concerning the Apocalypse is to be determined by *external evidence*, we may indubitably pronounce that *the book is to be received as Divine Scripture, communicated to the Church by John the Apostle and Evangelist.*

* Και ρ' ἐθελε ῥῆξαι τειχας ανδρων, πυργητιζων,
Η δη παλιγον ομιλον ορα και τευχε' αρισα·
Αλλ' ου δ' ως ὑνατο ῥηξαι, μαλα περ μενεαινων.
Iliad, O. 615.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extract of a letter from Moscow, Dec. 11, N. S. 1809.

"The Clergy in this place belonging to the Greek Church, are very numerous; many of them are well behaved, and really learned men; yet, they are by no means so liberal-minded towards other classes of Christians as might be expected from men of cultivated understandings. On the contrary, they are jealous to the utmost degree of every innovation in their religion, or any thing tending thereto, and make it their study to keep the people bound up in ignorance and superstition.

"The Nobility of Russia live in the midst of luxury and ungodliness: and the most of them, in regard to religion, are free-thinkers. The high degree to which infidelity has arisen among them, is indeed lamentable. The repute in which the language and manners of the French are held, together with the multitude of ungodly publications in that language, which are so much beloved by the nobility, have tended not a little to bring about this corruption in morals and disregard of religion. The education of their offspring too is in general wholly committed to French Governors and Governesses, most part of whom are the enemies of Christianity, and instead of impressing the minds of their pupils with a sense of the Divine Presence, or convincing them of their need of a Saviour, they teach them to make game of religion and its professors, yea, to contemn God, neglect their own souls, and seek happiness alone in the things of this world.

"The mercantile class of people in this city is large. They hold closely to the Greek Church, and follow the customs of their fathers, that is, in regard to religion, clothing, and manner of living. In general, they know how to read and write their own language, and are, in their own estimate, religious: but, of all the men I ever met with, they are most given to fraud in their dealings. Russians in general, however, are very prone to cheat and deceive.

"The lower classes of the people are mostly all in a state of slavery. They are ignorant, and superstitious; and the priests and their masters study to hold them in their present lamentable condition. Infidelity among the rich, unjust dealing among the merchants, and drunkenness among the lower classes, are the sins that most abound among the Russians." *(Report of the Religious Tract Society.)*

Report of the Directors to the London Missionary Society, at their sixteenth general meeting, on Thursday, May 10, 1810.

(Continued from page 44.)

MADRAS.

OUR dear brother Loveless has, during the past year, been so much

afflicted by sickness, that his public labours were for a considerable time interrupted. During this interval, our respected friend, Mr. Vos, had supplied his place with much acceptance; and, at the dates of Mr. Lawless' last letters, in October, he was perfectly restored, and had resumed all his engagements. While attentive to the duties of the important stations he occupies, as a preacher, and as master of the asylum, he laments that the commencement of the *Surat Mission*, for which he was originally destined, should have been so long delayed, through the circumstances which were fully detailed in our last Report; and he still recommends and encourages its being commenced by suitable Missionaries.

He was much cheered at the prospect of soon seeing the Brethren from the Cape of Good Hope, and assures us that on their arrival at Madras they would all be cordially received; and that there was no obstruction to the two Brethren proceeding to the Birman Empire. These intimations are highly gratifying, after the unworthy attempts that have been made, here and in India, to prejudice the Public against the Missionary cause.

His ministry in the chapel appeared to go on comfortably; and much liberality in the support of it began to be manifested among the hearers. One of them had presented him with 100 star-pagodas, (40*l.*) for the necessary expenses, so that he had been enabled to replace to the Society's funds, what had been advanced therefrom for the chapel the last year.

The male school he had undertaken was in a prosperous state, and so well supported, that a proposition had been made to commence a *female school* on the same plan: the subscription was begun, and application has been made to Government, to render these establishments permanent. He says, that if the descendants of Europeans, by whose zeal these infant seminaries were principally raised, had "a Missionary minister entirely devoted to their spiritual instruction, many would probably prove ornaments to the church of Christ."

The death of the Rev. Dr. Kerr, of Madras, a truly Christian minister, and zealous friend of Missions, was announced in our last Report, and was justly considered as peculiarly afflictive; but it evidently appears that God had provided other faithful servants like-minded, who act on the same kind and liberal principles in the support of His cause, and in forwarding every plan for the diffusion of the light of divine truth among the Heathen.

Our aged Brother Vos, not finding himself comfortable at Vizagapatam, had, as he formerly proposed, returned to pass the remainder of his days and ministry among his countrymen at the Cape of Good Hope.

VIZAGAPATAM.

Our Brother Des Granges, though deeply afflicted by the removal of his dear coadjutor, continued, with exemplary diligence, his labours of love, in teaching, preaching, and translating the Scriptures and small tracts into Telinga, assisted by Anandarayer, formerly a Bramin, who, with his pious wife, exhibited unequivocal proofs of the power of that glorious gospel, by which they had been brought out of Darkness into marvellous light. (See Appendix, No. III.)

Suitable steps had been taken to facilitate the journey of the Brethren Gordon and Lee, from Bengal to Vizagapatam, which we trust has been accomplished; and that this important Mission, reinforced by these long-expected Brethren, is now proceeding successfully, under the fostering care of the great Head of the church.

Our last letters from Mr. Des Granges are dated in August and September, 1809. He continues to exhibit the power and influence of the love of Christ on his heart, and appears to be animated by a true Missionary spirit.

Just as he was concluding these communications, he had learnt, to his great joy, of the arrival of his friends Gordon and Lee, with their families, in Bengal. Extracts from his correspondence will convey an idea of his situation and exertions. (See Appendix, No. IV.)

IN CEYLON.

The Missionary Brethren, Palm, Errhardt, and Read, continue their laudable exertions in different places; but we are much concerned to state, that the Missionary cause does not prosper in the island. Pure and evangelical religion is hated and opposed by the nominal Christians. Many of the Malays and Cingalese, who had been baptized by the Dutch ministers when the island was in their possession, have relapsed into gross idolatry; and the blind attachment of the natives in general to their abominable idols, together with the difficulty of acquiring the Cingalese language, and the very *limited number* of Missionaries, all combine to hinder the progress of the gospel in this populous domain of the British Empire.

It is, however, some alleviation of our regret, that the desolate situation of the inhabitants, in a moral and religious point of view, seems to be generally felt; in consequence of which the presiding judge of that island has taken measures, we are informed, to obtain from home Christian teachers, for the instruction both of Europeans and of the natives. Some good men of high rank in military stations, with whom the Directors have had communication, are also strongly impressed with the feelings of compassion towards this destitute people, and are anxious to obtain suitable help. These good intentions it will be the duty and pleasure of the Directors to promote as far as may be in their power.

By a diary received from Mr. Errhardt, at Matura, which contains his proceedings from March, 1808, to the close of that year, it appears, that on the 4th of May, only about eight months after the period of his painful separation from Mr. Vos, his sphere of usefulness was again enlarged; and he was unexpectedly authorized, by a warrant from the governor, to perform all the duties of the ministerial office, in Matura, and its district. At Point de Galle also, which is near Matura, and where Mr. Vos was formerly stationed, until called from thence to Columbo, by Governor North, he was likewise encouraged to discharge the same duties. He appears to have entered on these labours in a spiritual frame of mind, and in the exercise of that Christian prudence which his circumstances required. The extracts from his diary in the Appendix, (see No. V.) will sufficiently express his situation, views, and avocations.

By a letter from Mr. W. Read, dated at Point de Galle, Feb. 14, 1809, we find that he preached to the English soldiers, and visited them when

confined to the hospital; and for the last two years had also exhorted *in Dutch*, on Lord's-day evenings, in the house of a friend. He meets the most serious of the people at the house of one of the Dutch elders once a-week. He continued to study the Cingalese language, in which he could read, write, and speak a little; and hoped by degrees to attain such maturity as to expound the Scriptures in that language. He kept a school for teaching Cingalese and Portuguese boys the English language, on which he engrafted religious instruction; and had got two approved catechisms translated into Dutch, Portuguese, and Cingalese, which he hopes to get printed at Columbo. He asks for a supply of Bibles, hymn-books, prayer-books, &c. for his school, all which will be sent him: and says he has no doubt but much good may be done by good Missionaries who could speak the Cingalese language, notwithstanding the deplorable darkness of that people, which, like Brother Errhardt, he describes and laments in the most affecting terms.

From Mr. Palm, who was situated at Tillipally, near Jaffnapatnam, we have received no later accounts than those published in the XXth Number of Transactions, dated Feb. 28, 1808. It is probable that his letters and journal are on their way; and also communications from Mr. Ringeltaube, (who was at Palameotta, in the Tinevelly district;) but none have yet reached us: it would appear, however, by the agent's account, that the latter is employing catechists to assist him in his labours.

CHINA.

Every account from our Missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted; and it appears that the period of his acquiring it completely, is by no means so distant as might have been expected.

His journals, to the close of the year 1808, have been received, and letters to April 17, 1809: from the former, some extracts appear in our XXIst Number of Transactions. Further interesting matter will be given in our future Numbers.

It has proved of great advantage to him, that he copied and carried out with him the Chinese translation of the gospels, &c. preserved in the British Museum; which he now finds, from his own increasing acquaintance with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.

Mr. Morrison has also obtained other unexpected helps in reference to the Scriptures; particularly an *Exposition of the Decalogue, in three volumes, in Chinese*, which a native, professing the Roman Catholic religion, furnished him with. It is but justice to notice the constant and grateful attention paid to Mr. Morrison by Yong Sam Tak, the Chinese native who assisted him when in London; and whose friendly services on many occasions, where a native only could serve him, have evinced his good disposition, and the favourable impression made upon his mind by Mr. Morrison's uprightness and benevolence.

The recent political disputes between the Chinese and our countrymen had occasionally interrupted his studies, and constrained him, with all the Europeans and Americans, repeatedly to remove from Canton to Macao, where he continued at the date of the last letters.

His talents, and assiduity in acquiring the language, have already

opened to him a prospect of such support, as will, in future, lessen the great but unavoidable expenses of this important Mission, and probably secure to him a permanent residence. He had providentially met with a respectable and pious English family at Macao, (Mr. Morton's,) who brought letters from Mr. Loveless; and shortly afterwards, he entered into the conjugal relation with Miss M. whose brother, an interesting youth, received his first serious impressions from the conversation of our Missionary, Read, at Ceylon. He had afterwards been greatly assisted, when at Madras, by Mr. Loveless, and by reading the works of *Alleine* and *Doddridge*. He immediately attached himself to Mr. Morrison, and was very desirous to devote himself wholly to the Lord, and the study of the Chinese language, with a view to Missionary labours. We cherish a hope that this youth will prove a great help to him; and at Mr. Morrison's recommendation, we have empowered him to receive Mr. Morton into the service of the Society, if his perseverence, piety, and suitableness, should be manifested as he advances in years and experience.

The following extracts will afford an interesting view of the state and progress of the great work in which our beloved Brother is engaged; and of the unabating piety which supports and animates his mind, under a privation of the outward means and ordinances enjoyed in Christian society.

1808—"At the close of this year, I bless the Lord for his great goodness manifested towards me in ten thousand instances. I bless him for a large portion of health, for the light of his countenance, and for success in my studies. I have not to rejoice over any brought from the error of their ways, and from their dumb Idols, to serve the living and the true God; yet I have to bless the Lord that he has granted me considerable success in the attainment of the language. I trust that the period of acquiring it thoroughly is by no means so distant as I once supposed it would be. In the grammar, dictionary, and Scriptures, and essays on the Christian religion, which are proposed, I see an extensive field of labour that may be cultivated with advantage on the confines of this empire; and whilst that is effecting, the Lord may prepare the hearts of civil governors to open to us a great and effectual door.

"Should you not have written to me as to what extent you will accredit me in publishing the grammar and dictionary, or any part of the Scriptures, I hope you will be very particular in your next communications on that head; and in contemplating the extent of their circulation, include the nations of Japan and Cochin-china. I hope considerable benefit will accrue to your future Missionaries from the grammar and dictionary, and from the collection of Chinese books which I have made at your expense.

"The grammar is prepared for the press, and the dictionary is daily filling up. The MS. of the New Testament is in part fit to be printed. All these, however, are deferred till I shall be more deeply versed in the language, that what shall be done may not be hasty and imperfect.

"The whole expense for the first year, including food, house-rent, books, tuition, domestics, and the expenses of removing to and from Canton, was upwards of 500*l*. The danger of incurring still greater expense, prevents any steps being taken at present towards printing. Indeed nothing can be done till I be instructed to what expense I may go.

"I have said above, that at present I have no prospect of entering the

empire; and indeed, unless it were with great freedom, it is not desirable. The works I propose, and my personal assistance to your future Missionaries in the acquisition of the language, will be much better accomplished where I now am, or at Penang, than *in* China; and are, moreover, likely to be, by the blessing of God, productive of much greater good than even a residence at Pekin. An aversion to all foreigners is a leading feature in the disposition of this people.

"But we raise our eyes to Jehovah our Saviour; we shall not be discouraged, but go forward. Nothing is too hard for God. Hath he spoken, and will he not do it? O no; all the ends of the earth shall remember, and turn to the Lord, and the kindreds of the nations bow before him! Farewell!

Yours in the hope of eternal life through Jesus Christ our Lord,

ROBERT MORRISON."

NORTH AMERICA.

Mr. Pidgeon appears to have been industrious in his evangelical labours at New Carlisle, and at Restigouche near the Bay of Chaleur, where his ministry has been well received, and seems to have been useful. He thought it, however, expedient to spend the last winter in Prince Edward's Island, where he arrived with his family in September. "Here," he says, "I am diligently employed in preaching the glorious gospel of the blessed God, and here I find an ample field for making known the savour of that name which is above every name. I expect to abide here during the winter, and should prefer remaining here altogether, should it meet the approbation of the Directors." It is probable that he will return to his former station for the summer. He describes both places as greatly needing many more labourers, the people being very destitute of instruction, yet earnestly desirous of obtaining it.

Mr. Pidgeon informs us that Mr. Mitchell, formerly our Missionary, is settled at Amherst, where he is diligent in preaching the word of life; and, he believes, also along the coasts of New-Brunswick and Nova-Scotia.

A supply of Bibles, Testaments, and other books, which were sent to Mr. Pidgeon, have been gladly received; but many more are wanted in that destitute part of the world, and the Directors have lately ordered a new supply.

DEMARARA, TOBAGO, AND TRINIDAD.

The information received in the course of the year from the different stations in the western world, continues to be encouraging. The Society has, indeed, to lament the removal by death of one of their warmest and most useful friends, Mr. Post, a gentleman of Le Rousevenir, in the colony of Demarara. Through his good offices, our first Missionary, Mr. Wray, was gladly received, and for a long time boarded in his house. Every possible facility was given to the instruction of his slaves, and those of the adjacent plantations; and a commodious chapel built, chiefly at his expense, for their accommodation. It is impossible to express the obligations under which the cause of religion in the colony was laid, by his influence, contributions, and exertions. But, in the midst of his usefulness, and when his example was likely to prove of the greatest advantage, it pleased the Sovereign Disposer of life to take to

himself that excellent man: he rests from his labours, his works will follow him, and the Society will long cherish the memory of their generous benefactor, while they indulge a hope that the recollection of his pious zeal will stir up others, both at home and abroad, to emulate so worthy an example.

Mr. Post, desirous that the people might continue to enjoy the benefit of evangelical instruction after his decease, has generously secured to this Society the chapel which he erected, together with a dwelling-house for the minister, (not then finished,) a garden, and the sum of 100*l.* annually towards the minister's support, so long as the Society shall continue to provide a Missionary who preaches the doctrines of the reformed church; but in case of their ceasing to do this, the provision made is to be transferred to a society in Scotland.

The last letters received from Mr. Wray, state that the cause of Christ continues to prosper, and that many persons, both old and young, are anxious to hear the word of life. His journals, (extracts from which appear in No. XXI of the Missionary Transactions,) contain many pleasing instances of the power of divine grace on the hearts of the negroes, both male and female; the alteration also produced on their moral conduct is such as recommends the gospel of Christ. Mr. Wray, referring to the Christmas holidays, says, "What a great and glorious change has taken place among them since the last year! Instead of following their vain amusements, numbers have turned to the Lord, sing his praises, and glorify his name. They now hate the things which they once loved, and delight in the things of Jesus, of which many of them never heard till lately. O thou blessed gospel, what hast thou done! Thy glories have won the hearts of many. Thy simple truths have subdued the most stubborn sinner, enlightened the darkest mind, changed the lion into the lamb, the swearer into a man of prayer, the child of wrath into an heir of heaven, and the sons and daughters of Satan into the children of God." Mrs. Wray also is diligent in the instruction of the female slaves and their children. From 16 to 20 children attend almost every day to learn to read; and generally in the evening a great many women. On the Lord's day, 50 children frequently attend. It is hoped that the preaching of the gospel will hereafter be more widely diffused in the colony, as some of the owners of estates seem disposed to permit the instruction of their slaves, having observed the good effect produced on those who have already been taught.

Mr. Adam, who accompanied Mr. Purkis to Demarara, not finding immediate employment as a Misionary there, and anxious to enter upon his work, left the colony in the month of August, 1809, and proceeded to the island of Trinidad, having a recommendation to some gentleman there. He has received a considerable degree of incouragement to preach the gospel to the white inhabitants and people of colour. By permission of the governor, he obtained leave to preach in the Freemason's Hall, in the town of Port of Spain, where three or four hundred persons have attended his ministry. Several persons, desireous of regular preaching, have subscribed about 500*l.* towards the erection of a chapel. The Directors do not consider this object, however desirable in itself, as that to which their Missionary should direct his principal attention, or to which the Society should contribute any considerable sum: they have grounds for believing, however, that by obtaining the countenance and support of persons of influence in the island, access will

be the more readily procured to the negro slaves, who are very numerous, and for whose spiritual instruction they have strongly recommended Mr. Adam by all means to use his utmost endeavours, considering all other objects as of inferior importance.

In Tobago, Mr. Elliot continues to preach to the slaves, permission being kindly granted by the owners of several estates, on some of which he collects about 40, on others 80 or 100 hearers. He does not speak in very sanguine terms of his success in the conversion of the negroes; yet there is reason to hope that his labours are not in vain. On one occasion, he says, "It was delightful to see with what eagerness these poor creatures heard the word of God; and more so to find that some of them understand what they hear, and practise what they know." At another place, where he preached to about 90 slaves, he says, "All seemed to receive instruction with thankfulness. The manager thinks that much good has been done among them, as far as it respects their morals, and speaks very highly of them indeed: this is the more encouraging, as they were formerly deemed a very bad gang." The Directors are peculiarly gratified by this remark; for they trust, that when the gentlemen of the West India Islands perceive that the slaves become more moral in their conduct, more docile in their temper, and more industrious in their business, in consequence of the evangelical instruction which they receive, they will afford every facility in their power to the efforts of Christian Missionaries, and also contribute to their support.

Mr. Elliot likewise preaches statedly once on the Lord's day, to the white and coloured inhabitants of the town of Scarborough, who assist in his maintenance, and thereby lessen the expenditure of the Society in behalf of this Mission. Concerning his hearers, he says, "There are two or three white persons, who appear to be concerned for their souls; and I rejoice to say that, instead of meeting with persecution, Mrs. Elliot and myself are treated with the greatest respect by the first persons, as well as by the poor, in the island. It has even been proposed to the council and assembly of Tobago, that a salary should be allowed me by the colony; and although my friends have failed in their kind efforts for this purpose, yet perhaps their wishes may eventually be accomplished."

MISSION TO THE JEWS.

The Directors stated, in their last Report, that not conceiving themselves to be discharged from their duty by the withdrawment of their principal agent, they designed to persevere in their efforts with increased assiduity. They have therefore continued the lectures to the Jewish people who were disposed to attend at the chapel in Artillery-street. Their attention, however, to the lectures on the Lord's-day was so discouraging, that the Directors have lately been induced wholly to decline them. They have, however, resorted to another method, the effect of which has been more pleasing. They requested the assistance of many of the ministers of the gospel resident in and near London, by whom a course of lectures on appropriate subjects was carefully arranged, and which have been preached every Tuesday evening, from November last to the present month. These lectures, they are happy to say, have been very numerously attended, and apparently with much interest and improvement. The congregations have certainly consisted chiefly of professed Christians: but they have the satisfaction of knowing that some Jews also attended; with what effect, they are not able to determine; but by several

letters received from individuals of that nation, they perceive that a spirit of inquiry has in some degree been excited.

From past experience, and the most deliberate consideration of the subject, the Directors are still of opinion that the best, if not the only, means of promoting the conversion of this people, is by the preaching of the gospel, and the circulation of religious tracts.

The Directors have printed, and dispersed among the Jews, many thousand tracts, which they conceive were well adapted to engage their attention, additions to which will probably be made from some of the lectures which have been preached. The concluding part of Mr. Ewing's Essays for Jews is just received, and will be printed without delay.

SEMINARY.

THERE are now at the Missionary Seminary at Gosport seven young men, who are pursuing appropriate studies, with a view to the great work to which they are devoted, and who, it is hoped, will prove useful Missionaries of Jesus Christ. Those who left the Seminary about a year since, have, we trust, reached the several places of their destination; and the Directors feel much satisfaction in the prospect of their proving valuable labourers in the work of the Lord.

WE have now presented to you, Christian brethren, with as much brevity as we could, the state of the several Missions in which we are engaged; and we have reported the various degrees of success with

affairs, an augmented income, to meet the constantly growing expenditure. Could we prevail on every congregation connected with us, (where it is practicable,) to make an annual collection, as is the laudable custom of some, our operations would be proportionably extended, and the Directors might look forward to numerous Missions, which they have scarcely had the courage to contemplate.

The cause is the Lord's. He who suffered on the cross, that he might become the Saviour of the world, has strictly commanded his disciples to proclaim his great salvation to every human being. By the help of God, let us endeavour to do this. As yet we have done but little. We may say, to-day, as the venerable and victorious leader of Israel did when retiring from the world—"There remaineth yet very much land to be possessed." While, therefore, the great Disposer of life continues our active powers, and while he indulges us with the privilege of devoting a portion of our substance to him, let us proceed, with renewed vigour, in the delightful work: and let us stir up the rising generation to join us in it; that so, when those of us who had the happiness of commencing this Society shall cease from our labours, our posterity may continue the work, with superior wisdom, zeal, and success, till they behold "Satan falling as lightning from heaven;" till they exultingly shout—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

(To be continued.)

DOMESTIC.

Report of the Directors of the Northern Missionary Society.

It is with mingled sentiments of gratitude and humility before GOD, that the Board address the General Society upon the return of another anniversary. Some difficulties have arisen which have retarded the success of the mission; but still, under the good providence of God, our missionaries have maintained their station at Oneida.

The orders of the Society in regard to Anthony Adgaquid, and Abram the Indian, recommended by Mr. Jenkins, have been obeyed. The former, in Mr. Mairs' family, has been furnished with clothes to the amount of $20; and from the report of his teacher, he appears worthy the particular attention of the Society. The latter has received presents, in a bible and blanket, to the amount of 5 dollars 12 1-2 cents. The board would suggest the propriety of continuing attention to this old Indian.

Two houses, one for the residence of the missionaries, and the other for the accommodation of teaching, have been erected or repaired by our missionaries; the expense of which amounted to $187. 25. which the Board has ordered to be paid.

The constitution, as amended, together with the last annual report, names of officers, &c. was printed, and copies transmitted to the New-York and Hampshire Missionary Societies.

None of the occupants of the lands granted by the legislature have applied to the treasurer for leases; nor has the committee applied to the legislature for relief. Would it not be well either to renounce these lands altogether, or take some effectual measures for securing their income?

At the recommendation of Dr. Basset, immediately after the annual meeting of 1809, the committee of missions employed Mr. Andrew Vandenburgh, as a school-master and catechist, at the salary of 250 dollars a year. In May last, he reported that he had not been very successful, he being obliged to be absent for some time, and when present, the necessities and perverseness of the Indians prevented a general attendance on his instructions: He, however, expressed a willingness to make further attempts or not, as the Board deemed most eligible, and they directed him to continue in the employment until the present meeting of the Society. He has, since that period, been more successful in obtaining pupils. We refer you to his journal, which, however, gives no account of the progress of his pupils, or of the method of instruction which he has adopted.

Mr. Jenkins has continued in the performance of his duties as preacher, catechist, and school-master, at Oneida and Squasselow. It appears from his journal, that he understands the meaning of almost every word in the language of the Indians, but is yet unacquainted with its inflections and government. He is preparing to preach in their vernacular tongue, which will save the expense, and avoid the unfaithfulness of such interpreters as can now be obtained, and we trust, will greatly promote his usefulness among his hearers.

Mr. Jenkins reports the following to be the state of the church among the Indians, viz.

Number of communicants,	24
Received last year,	5
Baptised, about	40

Agreeable to permission, Mr. Jenkins has preached to the people of Sullivan about once in six weeks. He has not yet received any contributions, but they have promised the Society 30 or 40 dollars for his services.

The people of Lenox and Smithfield, formerly the town of Sullivan, have petitioned for a part of our missionary's services, and have subscribed sixty dollars, and probably will contribute more. It comes strictly within the design of this Society to send missionaries to the frontier settlements; and the Board are of opinion, that a part of Mr. Jenkins' time may be profitably employed in the above mentioned places.

On the whole, prospects are gloomy; the designs of unprincipled whites, and some other difficulties, have prevented the success which was hoped. We would still, however, be found in the way of duty, and look to GOD for his presence and blessing.

JOHN M. BRADFORD, } Committee.
JOHN L. ZABRISKIE, }

Albany, 4th September, 1810.

Extract from the Minutes of the General Association of New Hampshire.

The following report on the state of religion was read and accepted.

The Committee appointed by the General Association of New Hampshire to draw up a report, relative to the state of religion within their bounds, and the bounds of their connexions, have comprised what they deemed necessary in the following statement.

The portion of country, over which our churches are scattered, is too extensive to admit of a detailed account of the local and peculiar circumstances, by which they are severally distinguished. To present a few facts, both of a dark and luminous nature, is all that can now be accomplished.

From the information received by the Delegates, of the different Associations belonging to this body, it appears that a dark cloud is hanging over various parts of our Zion. There are many congregations; many precious souls, who, notwithstanding the benevolent exertions which have been made to supply their wants, are yet destitute of the common means of salvation. There are many illiterate teachers, who, with much zeal, profess to lead others into the path of light, while they themselves do not carefully distinguish it from the way of darkness. There are also within the bounds of our Associations, many persons who are grossly inattentive to the Scriptures of truth, which alone are able to make us wise unto salvation; many who are chargeable with open profanation of the Lord's day; who, instead of employing it in the duties and exercises of religion, spend it in the pursuits of business, or in scenes of idleness and dissipation; many who openly disregard all the ordinances and institutions of religion. In a word, there are many, who depart from the faith once delivered to the saints, and eagerly embrace doctrines, and pursue practices, subversive of Christianity.

This dark, impending cloud, we cannot expect will be removed, till we pray with more fervency, and make greater exertions in the cause of truth. The Lord will come and bless us, when we suitably desire his gracious advent, and are prepared for his blessing. For this, he will be inquired of by the house of Israel.

But while so much darkness overspreads our churches, we congratulate the friends of Zion, that we have reason to be thankful for the special beams of grace, which God has shed upon some of our Churches, in the course of the last year. In Newport, Croydon, and some other places, a deep attention to Divine things has prevailed; and many souls have been hopefully converted to the truth. In other parts of the State, where no special revival has appeared, an increased regard to the public ordinances of religion has been observed; and hopes have been excited that God was about to arise, and build up his cause. Missionary labors have been performed in various parts of the State, with apparent success.

In our sister churches, the Redeemer's kingdom is advancing. In Middlebury College, and its vicinity; and in several other places in Vermont; and in the counties of Essex and Worcester in Massachusetts, the God of grace has, we humbly trust, bowed the hearts of many to the sceptre of Jesus.

In tracing the gracious footsteps of Providence from north to south, we are presented with the precious tokens of Divine love. In several parts of Connecticut, that favoured section of the Church, many have lately been gathered into the fold of the great Shepherd. In the middle and southern States, where the smiles of Heaven attend the Presbyterian connexion, we find much reason to bless God for the rich effusion of his grace in the recent conversion of sinners.

Thus, while we lament the degenerate state of our country, we have great cause to thank God for the display of his mercy. Though much

moral darkness has long brooded over the extensive region, which our Associations and Presbyteries inhabit, yet the Sun of Righteousness has pierced the cloud, dispelled the gloom, and, upon many places, shines with increasing lustre.

Through the medium of Missionaries, employed by various Societies, we are informed that the barren wilderness begins to bud and blossom as the rose.

On the whole, we find no reason to sink into discouragement, nor to slacken our efforts. God rules over all; he holds every being and event in his hand; and will make all things conspire to overturn the kingdom of Satan, and to usher in the universal reign of the Redeemer. Let us then gird up the loins of our minds, and watch unto prayer; for he is faithful who has promised. Let us fervently co-operate with the great Head of the Church in accomplishing his glorious purposes. Let us be steadfast and unmoveable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord. *(Panoplist.)*

Preaching in the Hospital and Alms-House, in this City.

THE Alms-House, in this city, contains from ten to twelve hundred souls, and the Hospital about two hundred persons, who are continually changing. The spiritual interests of both these places have too long been lamentably neglected. We rejoice that the Gospel is now regularly preached to the poor in these melancholy abodes, and fervently pray that it may be blessed to the salvation of multitudes among them. The following is the plan which has been matured, and has thus far met with the wished for encouragement.

New-York, November 19, 1810.

We, the subscribers, being desirous of extending the blessings of a preached Gospel to the poor, in the Hospital and Alms-House, in the city of New-York, do hereby agree to pay annually, on the first day of January, the sums annexed to our names respectively, towards the attainment of that object, reserving to ourselves the liberty of withdrawing our subscriptions at our pleasure, and agreeing that if they be not withdrawn before the last day of December, they shall remain obligatory for the year following. We agree that the Rev. *Ezra Stiles Ely* shall be employed from the date hereof, as a stated preacher to the Hospital and Alms-House, in consequence of this subscription, and that the monies subscribed shall be payable to his order. In the event of his death or resignation, a successor shall be appointed by the subscribers, assembled by public notice, until a different arrangement shall be made by the subscribers so assembled. The surplus, if any shall be subscribed and paid above the sum of fifteen hundred dollars, shall be paid over to the New-York Bible Society; for the ascertaining of which, the preacher, for the time being, shall make an annual report to the Clergy subscribing this agreement, of all subscription monies received by him."

We cannot but hope that the time is not far distant when the State-Prison, Bridewell, and the Debtors' Jail, in this city, will be also blessed with the glad tidings of great joy.

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ON A NEW PLAN.

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A Sketch of the Character, and an Account of the last Illness, of the late Rev. John Cowper, a. m. *Fellow of Bennet College, Cambridge, who finished his course with joy, 20th March,* 1770. *Written by his brother, the late William Cowper, Esq. of the Inner Temple, author of "The Task," &c. Faithfully transcribed from his original Manuscript, by* John Newton, *Rector of St. Mary Woolnoth, and St. Mary Woolchurch.*

THE Editor's motives, which induce him to publish the following narrative, are chiefly two.

1. That so striking a display of the power and mercy of God, may be more generally known, to the praise and glory of his grace, and the instruction and comfort of his people.
2. The boasted spirit of refinement, the stress laid upon unassisted human reason, and the consequent scepticism to which they lead, and which so strongly mark the character of the present times, are not now confined merely to the dupes of infidelity; but many persons are under their influence, who would be much offended if we charged them with having renounced christianity. While no theory is admitted in natural history, which is not confirmed by actual and positive experiment, religion is the only thing to which a trial by this

test is refused. The very name of vital experimental religion excites contempt and scorn, and provokes resentment. The doctrines of regeneration by the powerful operation of the holy spirit, and the necessity of his continual agency and influence to advance the holiness and comforts of those, in whose hearts he has already begun a work of grace, are not only exploded and contradicted by many who profess a regard for the Bible, and by some who have subscribed to the articles and liturgy of our established church*, but they who avow an attachment to them, are upon that account, and that account alone, considered as hypocrites or visionaries, knaves or fools.

The Editor fears, that many unstable persons are misled and perverted by the fine words and fair speeches of those who lie in wait to deceive. But he likewise hopes, that by the blessing of God, a candid perusal of what is here published, respecting the character, sentiments, and happy death of the late Reverend John Cowper, may convince them, some of them at least, of their mistake, and break the snare in which they have been entangled.

AS soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious, that from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subse-

* The Church of England, to which Mr. Newton belonged.

quent dealings with him, so far as I was enabled, took care to show that I had received, not merely a set of notions, but a real impression of the truths of the Gospel.

At first I found him ready enough to talk with me upon these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that, at the bottom, we were both of a mind, and meant the same thing.

He was a man of a most candid and ingenuous spirit; his temper remarkably sweet, and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable.—There was nothing vicious in any part of his practice; but being of a studious thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned, however, as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness, which is generally contracted by men devoted to such pursuits.

Thus we spent about two years, conversing as occasion offered, and we generally visited each other once or twice a week, as long as I continued at Huntingdon, upon the leading truths of the Gospel. By

this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterward, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us.—When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw. This, through the goodness of his natural temper, he was enabled to carry so far, that though some things unavoidably happened, which we feared would give him offence, he never took any; for it was not possible to offer him the pulpit, nor when Mr. N—— was with us once at the time of family prayer, could we ask my brother to officiate, though being himself a minister, and one of our own family for the time, the office seemed naturally to fall into his hands.

In September, 1769, I learned by letters from Cambridge, that he was dangerously ill. I set out for that place the day after I received them, and found him as ill as I expected. He had taken cold on his return from a journey into Wales, and, lest he should be laid up at a distance from home, had pushed forward as fast as he could from Bath with a fever upon him. Soon after his arrival at Cambridge he discharged, unknown to himself, such a prodigious quantity of blood, that the physician ascribed it only to the strength of his constitution that he was still alive; and assured me, that if the discharge should be repeated, he must in-

evitably die upon the spot. In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity, would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again.

As it pleased God that he had no relapse, he presently began to recover strength, and in ten days time I left him so far restored, that he could ride many miles without fatigue, and had every symptom of returning health. It is probable, however, that though his recovery seemed perfect, this illness was the means which God had appointed to bring down his strength in the midst of his journey, and to hasten on the malady which proved his last.

On the 16th of February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with hopes that he should be well again. My situation at this time, was truly distressful. I learned from the physician, that, in this instance as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse; and

the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success: still he seemed as careless and unconcerned as ever; yet, I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand, and look kindly at me, and seemed to love me the better for it.

On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me, as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, "You have many friends, who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him." He replied, "That is true, and I hope God will have mercy upon me." His love for me from this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest,

his asthma still continuing, he turned to me, and said, with a melancholy air, "Brother, I seem to be marked out for misery; you know some people are so." That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, and as if I had authority given me to say it, "But that is not your case: you are marked out for mercy."

Through the whole of this most painful dispensation, he was blest with a degree of patience and resignation to the will of God, not always seen in the behaviour of established Christians under sufferings so great as his. I never heard a murmuring word escape him; on the contrary he would often say, when his pains were most acute, "I only wish it may please God to enable me to suffer without complaining; I have no right to complain." Once he said with a loud voice, "Let thy rod and thy staff support and comfort me: and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle." One evening, when I had been expressing my hope that the Lord would show him mercy, he replied; "I hope he will; I am sure I pretend to nothing." Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the Spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of Gospel grace which he was soon after pleased to afford him*.

On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said with

* There is a beautiful illustration of this sudden and happy change in Mr. Cowper's poem entitled *Hope*, vol. i. page 177, 178. edition 178[illegible].

"As when a felon whom his country's laws," &c.

a loud cry, "Oh, forsake me not!" I went to his bed-side, when he grasped my hand, and presently by his eyes and countenance I found that he was in prayer. Then turning to me he said, "Oh, brother, I am full of what I could say to you." The nurse asked him if he would have any hartshorn or lavender. He replied, "None of these things will serve my purpose." I said, "But I know what would, my dear, don't I?" He answered, "You do, brother."

Having continued some time silent, he said, "Behold, I create new heavens and a new earth"—then after a pause "Aye, and he is able to do it too."

I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great, that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said. "Brother, if I live, you and I shall be more like one another than we have been. But whether I live or live not, all is well, and will be so; I know it will; I have felt that which I never felt before, and am sure that God has visited me with this sickness to teach me what I was too proud to learn in health. I never had satisfaction till now. The doctrines I had been used to, referred me to MYSELF for the foundation of my hopes, and there I could find nothing to rest upon. The sheet anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though different in their kind and measure, were directed to the same end. I hope he has taught me that, which he teaches none but his own. I hope so. These things were foolishness to me once, but now I have a firm foundation, and am satisfied."

In the evening, when I went to bid him good night, he looked steadfastly in my face, and, with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words. "As empty, and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the rock of my salvation. I have peace in myself, and if I live, I hope it will be, that I may be made a messenger of peace to others. I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points, and studied them with great attention, but was blinded by prejudice; and unless he, who alone is worthy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet great as my doubts and difficulties were, they have only served to pave the way, and being solved, they make it plainer. The light I have received comes late, but it is a comfort to me that I never made the Gospel-truths a subject of ridicule. Though I dissented from the persuasion and the ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy comes to me as the overflowing of his bounty; but the crown of all his mercies is this, that he has given me a Saviour, and not only the Saviour of mankind, brother, but *my* Saviour."

"I should delight to see to the people at Olney, but am not worthy to appear amongst them." He wept at speaking these words, and repeated them with emphasis, "I should rejoice in an hour's conversation with Mr. N——, and, if I live, shall have

much discourse with him upon these subjects, but am so weak in body, that at present I could not bear it."

At the same time he gave me to understand, that he had been five years inquiring after the truth, that is, from the time of my first visit to him after I left St. Alban's, and that, from the very day of his ordination, which was ten years ago, he had been dissatisfied with his own views of the Gospel, and sensible of their defect and obscurity; that he had always had a sense of the importance of the ministerial charge, and had used to consider himself accountable for his doctrine no less than his practice; that he could appeal to the Lord for his sincerity in all that time, and had never wilfully erred, but always been desirous of coming to the knowledge of the truth. He added, that the moment when he sent forth that cry*, was the moment when light was darted into his soul; that he had thought much about these things in the course of his illness, but never till that instant was able to understand them.

It was remarkable, that, from the very instant, when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no further than his hope of usefulness; adding, "Unless I may live to be an instrument of good to others, it were better for me to die now."

As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On the day when his eyes were opened, he turned to me, and in a low voice said; "What a mercy it is to a man in my condi-

* On the 10th of March, *vide supra*.

tion to *know* his acceptance; I am completely satisfied of mine." On another occasion, speaking to the same purpose, he said; "This bed would be a bed of misery, and it is so—but it is likewise a bed of joy and a bed of discipline. Was I to die this night, I know I should be happy. This assurance I hope is quite consistent with the word of God.—It is built upon a sense of my own utter insufficiency and the all-sufficiency of Christ. At the same time, he said; "Brother, I have been building my glory upon a sandy foundation; I have laboured night and day to perfect myself in things of no profit; I have sacrificed my health to these pursuits, and am now suffering the consequence of my mispent labour. But how contemptible do the writers I once highly valued now appear to me. "Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus my Lord." I must now go to a new school. I have many things to learn. I succeeded in my former pursuits. I wanted to be highly applauded; and I was so. I was flattered up to the height of my wishes: now, I must learn a new lesson."

On the evening of the 13th he said, "What comfort have I in this bed, miserable as I seem to be. Brother, I love to look at you. I see now, who was right, and who was mistaken. But it seems wonderful, that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me! Ideas upon these subjects crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I could hardly affix a meaning; and now I have their true meaning without any comment at all. There is but one key to the New Testament; there is but one interpreter. I

cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May I make a good use of it! How I shudder when I think of the danger I have just escaped! I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions."

Speaking of his illness, he said, he had been followed night and day from the very beginning of it with this text: *I shall not die, but live and declare the works of the Lord.* This notice was fulfilled to him, though not in such a sense as my desires of his recovery prompted me to put upon it. His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him, which was no sooner done than he relapsed as suddenly as he had revived. About this time he formed a purpose of receiving the sacrament, induced to it principally by a desire of setting his seal to the truth, in presence of those who were strangers to the change which had taken place in his sentiments. It must have been administered to him by the master of the college, to whom he designed to have made this short declaration. "If I die, I die in the belief of the doctrines of the reformation, and of the Church of England, as it was at the time of the reformation." But his strength declining apace, and his pains becoming more severe, he could never find a proper opportunity of doing it. His experience was rather peace than joy, if a distinction may be made between joy and that heartfelt peace which he often spoke of in the most comfortable terms: and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these—"How wonderful is it, that God should look upon man, especially that he should look upon *me?* Yet he sees

me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, *Come unto me all ye that are weary and heavy laden, and I will give you rest.*" Matt. xi. 28. On the 14th, in the afternoon, I perceived that the strength and spirits, which had been afforded him, were suddenly withdrawn, so that by the next day his mind became weak, and his speech roving and faultering. But still, at intervals, he was enabled to speak of divine things with great force and clearness. On the evening of the 15th he said, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. That text has been sadly misunderstood, by me, as well as by others. Where is that just person to be found? Alas! what must have become of me, if I had died this day se'nnight? What would I have had to plead? My own righteousness! *That* should have been of great service to me, to be sure. Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope at least, that if I was better in health, it would be better with me in these respects also."

The next day, perceiving that his understanding began to suffer by the extreme weakness of his body, he said; "I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an ideot, as much as to say, now be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness."

Though the Lord intended that his warfare should be short, yet a warfare he was to have, and to be exposed to a measure of conflict with his own corruptions. His pain being extreme, his powers of recollection much impaired, and the Comforter withholding for a season his sensible support, he was betrayed into a fretfulness and impatience of spirit which had never been permitted to show itself before. This appearance alarmed me, and having an opportunity afforded me by every body's absence, I said to him, "You was happier last Saturday than you are to-day. Are you entirely destitute of the consolations you then spoke of? and do you not sometimes feel comfort flowing into your heart from a sense of your acceptance with God?" He replied, "Sometimes I do, but sometimes I am left to desperation." The same day in the evening he said. "Brother, I believe you are often uneasy, lest what lately past should come to nothing." I replied by asking him, whether, when he found his patience and his temper fail, he endeavoured to pray for power against his corruptions? He answered "Yes, a thousand times in a day. But I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgot. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature and beast as I was, I was esteemed religious, though I lived without God in the world." About this time I reminded him of the account of Janeway's, which he once read at my desire. He said he had laughed at it in his own mind, and accounted it mere madness and folly. "Yet base as I am," said he, "I have no doubt now but God has accepted me also, and forgiven me all my sins."

I then asked him what he thought of my narrative? He replied "I thought it strange, and ascribed much of it to the state in which you had been. When I came to visit you in London, and found you in that deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to alleviate them as a judgment upon myself. When Mr. M. came, he succeeded in a moment. This surprised me; but it does not surprise me now. He had the key to your heart, which I had not. That which filled me with disgust against my office as a minister, was, the same ill success which attended me in my own parish. There I endeavoured to sooth the afflicted, and to reform the unruly by warning and reproof; but all that I could say in either case, was spoken to the wind, and attended with no effect."

There is that in the nature of salvation by grace, when it is truly and experimentally known, which prompts every person to think himself the most extraordinary instance of its power. Accordingly, my brother insisted upon the precedence in this respect, and, upon comparing his case with mine, would by no means allow my deliverance to have been so wonderful as his own. He observed that, "from the beginning, both his manner of life and his connexions had been such as had a natural tendency to blind his eyes, and to confirm and rivet his prejudices against the truth. Blameless in his outward conduct, and having no open immorality to charge himself with, his acquaintance had been with men of the same stamp, who trusted in themselves that they were righteous, and despised the doctrines of the cross. Such were all who from his earliest days he had been used to propose to himself as patterns for his imitation.

Not to go further back, such was the clergyman under whom he received the first rudiments of his education; such was the school-master, under whom he was prepared for the university; and such were all the most admired characters there, with whom he was most ambitious of being connected. He lamented the dark and Christless condition of the place, where learning and morality were all in all, and where if a man was possessed of these qualifications, he neither doubted himself, nor did any body else question the safety of his state. He concluded therefore, that to show the fallacy of such appearances, and to root out the prejudices which long familiarity with them had fastened upon his mind, required a more than ordinary exertion of divine power, and that the grace of God was more clearly manifested in such a work, than in the conversion of one like me, who had no outside righteousness to boast of, and who, if I was ignorant of the truth, was not however so desperately prejudiced against it."

His thoughts, I suppose, had been led to this subject, when one afternoon, while I was writing by the fire side, he thus addressed himself to the nurse, who sat at his bolster. "Nurse, I have lived three and thirty years, and I will tell you how I have spent them. When I was a boy, they taught me Latin; and because I was the son of a gentleman, they taught me Greek. These I learned under a sort of private tutor; at the age of fourteen, or thereabouts, they sent me to a public school, where I learned more Latin and Greek, and, last of all, to this place, where I have been learning more Latin and Greek still. Now has not this been a blessed life, and much to the glory of God?" then directing his speech to me, he said; "Brother, I was going to say I was born in such a year; but I correct myself: I would rather say, in such a year I came into the world. You know when I was born."

As long as he expected to recover, the souls committed to his care were much upon his mind. One day, when none was present but myself, he prayed thus: "O Lord, Thou art good; goodnes is thy very essence, and thou art the fountain of wisdom. I am a poor worm, weak and foolish as a child. Thou hast intrusted many souls unto me; and I have not been able to teach them, because I knew thee not myself. Grant me ability, O Lord, for I can do nothing without thee, and give me grace to be faithful."

In a time of severe and continual pain, he smiled in my face, and said—"Brother, I am as happy as a king." And the day before he died, when I asked him what sort of a night he had had, he replied, "a sad night, not a wink of sleep." I said, "Perhaps though, your mind has been composed, and you have been enabled to pray." "Yes," said he, "I have endeavoured to spend the hours in the thoughts of God and prayer; I have been much comforted, and all the comfort I got came to me in this way."

The next morning I was called up to be witness of his last moments. I found him in a deep sleep, lying perfectly still, and seemingly free from pain. I staid with him till they pressed me to quit the room, and in about five minutes after I had left him he died; sooner indeed than I expected, though for some days there had been no hopes of his recovery. His death at that time was rather extraordinary; at least I thought it so; for when I took leave of him the night before, he did not seem worse or weaker than he had been, and, for aught that appeared, might have lasted many days; but the Lord, in whose sight the death of his saints is precious, cut short his sufferings, and gave him a speedy and peaceful departure.

He died at seven in the morning, on the 20th of *March*, 1770.

FOR THE CHRISTIAN's MAGAZINE.

A brief Inquiry into the lawfulness of marrying a deceased wife's sister.

(Concluded from p. 86.)

LET us proceed to the 2d Question. "Is the marriage of a deceased wife's sister really forbidden by the law of which I have just proved the universality and perpetuity?"

The general principle of interpretation is thus laid down in the law itself. "None of you shall approach to any that is *near of kin to him*, to uncover their nakedness." Lev. xviii. 6. The rule, then, by which we are to apply all the specifications of this law, is the *degree of kindred*. Accordingly, the prohibitions are not punctually reciprocated; but the prohibition of a certain degree to one sex, is, of course, a prohibition to the other sex also. If, as in verse 8, a man may not marry his father's wife, it follows directly, that a woman may not marry her mother's husband; the degree of kindred being the same. With this rule of interpretation we go to verse 16, where is the following statute: "Thou shalt not uncover the nakedness of thy *brother's wife*; it is thy *brother's* nakedness." As the law is treating not of *adultery*, but of *incest*, it must mean not the wife of a living, but of a deceased, brother. The prohibition, therefore, is, that a woman shall not marry her brother-in-law: in other words, that *two brothers shall not marry the same woman*. Now, as the prohibition relates to the *degree of kindred*; and as the sister of a deceased wife stands in the very same relation with the brother of a deceased husband, the law is express and full, that *two sisters shall not marry the same man*. Therefore, whoever marries his deceased wife's sister is, by the clear and unequivocal sentence of God's law, guilty of *incest*. There is no evading this construction but by distinctions which would destroy the law altogether.

I venture a step further, and say, that the marriage of a wife's sister is, in the eye of God, the very same with the marriage of one's own sister. When a man marries a woman, "they are no more twain," says God, "but ONE flesh." How? Not literally: for their *persons* are as distinct as ever. Not with respect to their blood-relations: they were that before their marriage. But yet by their marriage they are made *one* flesh. The flesh of the husband and wife being thus identified, they stand in the same relation to each other's sisters and brothers as to their own; i. e. as to the lawfulness of connubial intercourse. So that it is quite as agreeable to the divine law for a man to marry his own sister, as to marry a sister of his wife. To me this is clear; but if it should be deemed a refinement, I beg to be understood as resting my argument upon the construction of the law itself given above.

Against this construction, I have met with no plausible objections but two.

The first is founded upon a statute in Deut. xxv. 5. viz. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her *husband's brother shall—take her to him to wife.*" The inference is, that "if it was lawful, in this case, for a man to marry his brother's wife, it is equally lawful for a woman to marry her sister's husband." One cannot but wonder that such a sophism should ever be mistaken for an argument.

As this statute in Deuteronomy interferes, to a certain extent, with the statute on the same subject in Leviticus, it can be viewed only as a *particular exception to a general rule.* The rule itself, instead of being invalidated, is confirmed, by the exception; and must take its course in all cases not expressly excepted. It belongs to the nature of exceptions to be construed *strictly*, or else they might be made to

overthrow the general rule itself. The principle of interpretation which proves, as shown above, that marriage with a wife's sister is incestuous, has no place in the construction of this special provision for the marrying a brother's wife; because, the law-giver is not here marking out the *gradations of kindred* within which marriage is unlawful; he had done that already, in a *general* law of which he is pleased to suspend the operation in a given case. Therefore, the principle of interpretation furnished by the forbidden *degree* of kindred, is applicable to the general law only, and not at all to the exception. The exception does not involve the *general principle* of the law, or else it would not be an *exception*, but a *repeal*, or a contradiction. The only principle of the exception is in the specified case, viz. a *brother marrying his childless brother's widow*: whatever inference is justly drawn from it, must be within its terms; that is, must not extend beyond the marriage of a *brother's widow without children*; the moment you go further, you violate the *principle* of the exception, and stretch it beyond the will of the law-giver—you interpret falsely. According to the exception as it stands, no Israelite might lawfully marry his brother's widow, but in one case; viz. the lack of issue. Had his brother left a child, the general law of marriage would have rendered the espousal of his widow incestuous: for the same reason, the marriage of a deceased wife's sister would have been incestuous. If, in the Christian dispensation, any thing can be drawn from the exception under review, it is not merely the *permission*, but the *obligation*, to marry a brother's widow when he leaves no children. For, certainly, if the lawfulness of marrying a wife's sister can be made out by *inference* from the command, in a certain case, to marry a brother's widow, the *express letter* of that command must bind the conscience. I do not imagine that the most strenu-

ous abettors of the first, would altogether relish the second. At least, I never heard of a man who thought it his duty to raise a family to his *brother*, by marrying the *widow*. His object is, to raise a family to *himself*, by the wife's *sister*; that is, he pleads an exception to a general law, as warranting a measure which the exception does not contain, and for a purpose which completely frustrates the design of the exception itself! The result, if we advance one step further, is—that in order to justify the marriage of a deceased wife's sister, men reason in a way which equally justifies the unlimited marriage of a deceased brother's wife; and thus, converting an *exception* to a divine law, into a complete destruction of the *principle* of the law itself, and of all its applications, they charge absurdity upon infinite wisdom, and injustice upon infinite righteousness: for they find two contradictory statutes of *co-existing obligation* in the law of God—the one forbidding, under the penalty of his curse, and the other enjoining, by his own authority, the very self-same act!!

A word more on this head. The reason assigned in the statute, *requiring* the marriage of a childless brother's widow, is expressly this, "that his *name be not put out of Israel*." The exception, therefore, created by this statute, is a municipal regulation, having respect to the children of Israel in their political capacity. Their commonwealth has ceased; the *reason* of the exception, and of course, the *exception itself*, ceased with it. The general law of marriage, therefore, without any exception, is now in force. It is surely a grievous errour, and a desperate venture, to bottom a breach of God's permanent law upon a temporary exception which has now no existence.

The *second* objection to the doctrine of this inquiry, is taken from a precept in the law of marriage itself. "Neither," says the lawgiver, "shalt thou take a *wife to her sister*, to vex her, *beside* the other, in her

life-time." Lev. xviii. 18. From which it is inferred, that if she be *dead*, it is lawful to marry her sister. 'For why,' say the objectors, 'lay any stress upon the circumstance of her being *alive?* Why say, "in her *life* time," if, after her *death*, the marriage of her sister is unlawful?'

It is amazing, that any Christian, not to say Christian divine, can permit himself to talk so wildly. Follow up this mode of arguing, and see whither it will conduct you. According to the objection, it is only a woman's *sister* whom a man may not marry during the life of his wife. "Then I infer," cries another, "that I may marry any *other* woman!" This would make the law a direct permission of polygamy, and that, in defiance of its very letter! "Beside the other," excludes an additional wife, whether she be literally a 'sister,' or not. For, let a man marry whom he will, if he be married already, he takes a wife "beside the other." The phraseology is remarkable in another view: It evidently supposes that a man has but *one* wife, as he is forbidden to marry *her* sister. Not "others"—not "wives to *their* sisters;" but "the other"—"*her* sister," in the singular, is the language of the law. It is humiliating to find men so wedded to a favourite opinion and indulgence on this point, as to contend that the Jews were permitted to have a plurality of wives; and to quote David and Solomon against us, when the example of both these princes, in the affair before us, contravened a positive command*. Yes, we are told that God allowed his peculiar people, *by a written*

* Neither shall he," (your king,) "multiply wives to himself." Deut. xvii. 17. It would be quite as rational to prove, that pertness is good sense—vulgar rudeness to a venerable minister of the Gospel, good manners—and pettifogging cavil, good logic—by quoting the "*Free remarks on Dr. Benjamin Trumbull's appeal to the public*," &c. *by a* "FREE THINKER." The remarks, it must be owned, are '*free*' enough; the '*thinking*' part of the business is yet to be done.

provision of his law, to trample upon his own primitive institution of marriage; and to destroy, if possible, the balance of population between the sexes, by marrying as many wives as caprice or lust; as vanity or wealth, might dictate! And that he subjected this licence to no other controul, than, what in such circumstances would be, the whimsical and frivolous one, of not marrying a "wife's sister." Any body else, without limit!!

Look, next, at the *reason* of the law. It will *vex* your wife. But why, I pray, should her *sister* be singled out as the most offensive co-partner in her husband's affections? Sure I am, that the reasonings employed to prove the *general fitness* of marrying a deceased wife's sister, tend also to prove that she would, of all women, be the most suitable, or the least exceptionable associate of a *living* sister: in other words, they tend to prove, that God has assigned a *foolish* reason for excluding two sisters from a joint property in one husband.

But the whole of this objection is founded upon a mistake. However our translation sounds, there is not a syllable in the passage about marrying a wife's sister, more than about marrying any other woman. The expressions, "a woman to her sister," and "a man to his brother," are Hebraisms of exactly the same import with "one to another." For example: In the treaty with Abimelech and Isaac, our English version has it, "they sware *one to another*." Gen. xxvi. 31. In the original it is, "they sware, *a man to his brother**." In the account given by Moses of the structure of the tabernacle, an order relative to the curtains runs thus: "the five curtains shall be coupled together, *one to another*." Exod. xxvi. 3. The original is, "*a woman to her sister*†." The phrase is exactly the same in the passage in Leviticus, and ought to have been rendered in the same manner; viz. "Neither shalt thou take one woman

* אשה אל אחתה. † איש לאחיו.

to another," (or one wife to another,) "to vex her, beside the other, in her life time." The text has nothing to do with the marriage of a wife's sister. It is a clear, simple, and absolute prohibition of polygamy; and it is the only one in the Mosaic law. The inference drawn from it in favour of such a marriage, rests upon a blunder growing out of the *sound* of two words in a faulty version. No scholar, when not off his guard, can possibly commit it; and as to those who comfort themselves in their want, or their hatred, of human learning—why, they may be absurd in their own way.

If it be asked, why the common versions of the bible, in different modern languages, render the original "a wife to her sister," the answer is obvious. The Protestant translators made conscienee of adhering as closely to the very phraseology of the original as could be done without destroying the sense: and, as no Protestant Church admitted the lawfulness of marrying a wife's sister, or supposed it to be a matter of doubt, the translators never dreamed that the passage in question would ever have been perverted to the support of such an errour.

My conclusion on the whole argument is, that the marriage of a deceased wife's sister is unequivocally *incestuous;* cannot become lawful by any act of man; and is one of those crimes which infallibly draw down the judgments of God upon the nation which tolerates them. I own, that I tremble, when I look at the progress of this "abomination" in our land. If incest is not disreputable in one case, it will gradually cease to be so in others; and we must lay our account with finding adultery also to be treated as a "bagatelle." What reason is there to hope that sooner or later the curse of God will not overtake these unhallowed mixtures?

NOTE.—The foregoing strictures were originally written in a letter to a friend, which will account for the turn of several expressions.

FOR THE CHRISTIAN's MAGAZINE.

Letters from Mrs. Harriet Backus.

Canaan, March, 1802.

IF I were not writing to a Christian friend, who, I hope, possesses that "charity which suffereth long, and is kind," I should deem an apology necessary. In truth, I am ashamed that I have not answered your letter before, and fulfilled my promise. Something has always prevented, and we are too apt to excuse ourselves for the omission of duty. But, my dear ——, it is a sweet commission from on high, to encourage, to exhort daily, and provoke each other to good works. Though I feel my own weakness, and blush at my stupidity, when I think of exhorting others, still, I trust, my heart's desire and prayer to God is, for the salvation of Israel; and I would thankfully and humbly improve the "talent" I have received, to the glory of my Maker. But why do we want exhorting? Why should these stupid hearts want any thing to animate them to love a Saviour who has so highly commended his love to us, as to die for us while we were sinners? Not us only, but, as Dr. Young says, "for our species up in arms—a rebel universe." Is it not an undeniable evidence of our depravity, that after all which has been done for our souls, we should still want something more to "provoke us to love," and to good works? Yes, ——, well may we be ashamed of such stupidity; well may we exclaim with the poet, "Are we of such hell-hardened steel, that mercy cannot move?"

I had little opportunity of conversing with you last winter, but I learned from you, that your hope increased, and that you had been quickened, and was happier than formerly. I desire to join with you, in giving God glory for undeserved mercies. His promises are gracious, and their fulfilment sweeter than honey to the taste. "If any man love me, I will come unto him, and will manifest myself unto him." Blessed Jesus, what delicious fare! Love is the evidence of our adoption. In vain do we look back on past joys for comfort, while our hearts are cold towards God. As well may we look for the blossoms of spring, amidst the frosts of winter. A present God is all that can delight us. Past experience may be comforting at times, but will not satisfy the hungry soul: like the manna in the wilderness, it must be daily sought, and daily found. How much, then, my brother in Christ, does it behoove us, to live near to our Saviour! How ought our lives to be hid with Christ in God, that we may hourly taste the riches of his grace!

Canaan, June 28, 1802.

"I AM sick of it."—Not of thee, oh my Redeemer! Not of the religion thou diedst to enforce! Not of the duties it enjoins! Not of the humility thy example has recommended! Not of the persecution and ridicule which thou sustainedst, and which all who live godly in thee shall receive! Not of any thing that relates to thy holy nature, will, or commandments! but of that sin, that hateful vileness, which is so utterly opposed to thy blessed character. Yes, I am sick of it; sick of these evil propensities, these indwelling corruptions, these vain, delusive pleasures, this ensnaring world that would fain make me leave the only living and true God, for the worship of

its perishing idols. I am walking over a sea of vanity, and heaven is my object. Oh Lord, I set out with faith like Peter's, to meet my Master, confident of strength! Now, "save or I perish."

The hidden evil of the natural heart, ——, is a disclosure that God mingles with mercy; nay, its disclosure, under any circumstances, is the height of mercy, as it induces the sinner to flee from the monster *self*, to the only refuge of safety. But to have that mental blindness, removed by degrees, which is the only cause of our feeling safe; to have grace and mercy keeping pace with our self-knowledge; to have displays of the meanness of our vileness; and yet witness that support which bids faith fail not; which prevents hope from expiring, is, oh! it is among those wonders of mercy, to which the golden harps of the redeemed shall be for ever attuned. Oh! my ——, there may we fall, and the humblest of the humble in that blest choir, sound grace—grace—grace—on all the strings!

Before I had a hope that *Jesus was my friend*, I felt convicted of my wretchedness, yet too proud to go to Calvary for relief. I was like a bird that would have built her nest, but knew not where. In vain did I gather sticks and straws; my duties would not save from the pangs of conscience; yet, I prayed—I prayed that God would show me the extent of my depravity; that he would give me a view of my own heart. But now, well may I magnify that mercy which was deaf to my petition. I saw I was stout against the Lord; yet, I secretly said, "what have I spoken so much against thee?" I have since believed, that if my prayer had been answered—if I had seen myself as I was, and as I have since seen, when there was "no deliverer near," nature must have sunk, and I have been lifting up my eyes in anguish.

Do you ever feel afraid of this world? or is

your faith so strong, your love so ardent, that you fear not principalities or powers? If it is, you can pray for a poor child that feels trembling, weak, and fearful; and "the faithful, fervent prayer of the righteous, availeth much." I have no confidence, but in the strength of Christ. My heart once promised fair, that it would be for ever entirely devoted to his service; and when I see how faithless it has proved, I dare no more trust it. I shrink from the touch of the world, and feel "it is dangerous to let loose our love beneath the eternal fair."

"Our nearest joys, our dearest friends,
"The partners of our blood,
"How they divide our wand'ring minds,
"And leave but half for God!"

Well might the dear Saviour of sinners exhort us to watch and pray, lest we enter into temptation. Oh! Let us be faithful to his commands! Let us cast our burden on his arm, and rest upon his word.

"His arm can well sustain
"The children of his love;
"The ground on which their safety stands,
"No earthly power can move."

Thanks be to him who hath loved us—who hath said, trust in me, and ye need not fear; who is our strength and our Redeemer; to Him be glory for ever.

Canaan, June 6, 1803.

THE mind of the believer, I have sometimes thought, witnessed a kind of annual renovation, in sympathy, as it were, with the material world. You, my good ——, who have, I hope, attained to a growth

of grace that enables you always to "live above the world," will pity the feebleness of that faith which looks for helpers to love, among the flowers and shrubs. And I confess I am often ashamed to think that there are any provocations necessary, to keep alive the most ardent love for one, who has done such things as our ascended Redeemer has done for us. Yet, at this season of the year, every thing invites to adoration; and the transition from contemplating the beauties of nature, to adoring nature's God, is so natural, that my mind accompanies the appeal of the poet to my fellow-creatures.

> "Mortals! can you refrain your tongues,
> "When nature all around you sings!"

And benevolence adds—

> "Oh! for a shout from old and young,
> "From humble swains, and lofty kings."

I have thought frequently this spring, what a pleasure and advantage I should derive from your presence in some of my solitary rambles. How we could chat and expatiate on some of those inexhaustible subjects that are co-extensive with eternity! How the budding of a germ might lead us to contemplate the *cause* of *causes;* or, perhaps, to reflect on that wondrous moment, when the *Spring* of immortality should release us from the winter of death! We might gather from the volume of nature, if rightly investigated, perennial flowers of knowledge, and of faith; and as our dear Saviour set the example, we might moralize, and sermonize, on the different objects which a diversified prospect presented to our view.

> "Thoughts shut up want air,
> "And spoil like bales unopened to the sun."

What *helps* might not Christians be to each other, if they would be sincere and faithful? As lifeless brands may be kindled by coming in contact, so would a collision of minds create new warmth—enkindle higher devotion—and give birth to a kind of noble emulation in the race to glory. Let us, then, my dear ——, try to help each other, and laying aside every weight, whether idleness, or that huge burden, the world and its cares, or diffidence, or fear, and the sin that doth most easily beset us, run, not creep, snail-like, as your poor friend is too prone to do, the race that is set before us, looking—where? not to each other; but unto Jesus, who despised more than can tempt us to faint, and has arisen our triumphant friend and helper.

To be lukewarm in the business of religion, is stupid inconsistency. "On such a theme 'tis impious to be calm." I see it, I feel it; yet I am compelled to say, Alas! my languid heart! I see too the necessity of humility, and a resigned spirit; yet fear I am not of that "broken heart" and "contrite spirit," which the Lord will not despise. Want of zeal and life is my bane: a sense of it makes me frequently look back with regret on the fervour of my first espousals, (if I ever knew the truth,) when I could say, "whom have I in heaven or in earth but thee; and there is is none I desire beside thee!" Yet I cannot give up my hope; it is placed not in my own warmth or righteousness, but on the sovereign power and righteousness of Christ! "If he has loved me from the beginning"—"if he is the lamb slain from the foundation of the world"—principalities and powers, things present and to come, in vain exert their influence against me. He is God over all, and will mould me as he pleases. And I think the plan of salvation, and the "hated" doctrine of the potter's "doing what he will with his own," is daily fairer and pleasanter to my view.

Growth in grace, is said not to be incompatible with an increased sight of our own corruption. I hope I am stronger in faith, than when truth was first revealed to me; nay, I am sure I am, or I should certainly despair. For who, ——, ah! who that sees the depravity of her nature, (and nature is in all the same,) but will exclaim with the apostle, "Oh! wretched man that I am, who shall deliver me?" And who that dares to covenant with the Holy of Holies, but must subscribe himself "miserable, and poor, and blind, and naked?"

Those who would laugh "at the bustle of a conference," might also ridicule a letter, whose subject was *experimental religion.* It is the same spirit that cried, "If thou be the Son of God, come down from the cross;" it is the same that platted the crown of thorns, and mocking, said, "Hail, king of the Jews!" which influences our modern revilers. And what example did the great pattern of meekness set for his followers, towards them? Though he said, Behold, ye despisers, and wonder, and perish! Did he not pray, likewise, "Father, forgive them, for they know not what they do?"

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE RESURRECTION.

And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

(Continued from page 75.)

III. WE shall show that our bodies shall be changed.

The resurrection is the work of God, with whom

nothing is impossible. *But some will say, how are the dead raised up? and with what bodies do they come?*

The reply is, *God giveth a body as it pleaseth him.* Concerning *that change*, we know nothing but what has been revealed. Our present powers of thought are incapable of comprehending or describing wherein it consists. We can do no more, than strip of their imperfection, our ideas of the present body, in describing the state of believers at the resurrection. *And we shall be changed,*

1. From a state of corruption, to one of incorruption. *And the dead shall be raised incorruptible. It is sown in corruption, it is raised in incorruption.*

As the seed is sown in the earth, so is the human body placed in this world in a state of frailty, liable to disease and decay; and it is buried in the grave, in order to undergo putrefaction. When its vitality becomes extinct, it no longer resists the action of surrounding elements. It melts, it ferments, it becomes a mass of corruption. But it is raised up, incapable of dissolution or disorder. It is still the same body, the same mass of matter, but it has undergone an astonishing alteration. The change too is a happy one.

Full well do we know, that by sin death entered into the world, and that its painful effects are felt in the body. Our time is consumed by weakness and disease, and by the necessary attention to our innumerable wants. Our intellectual exertions are impeded by sensible pains; and our thoughts are incessantly diverted from plans of spiritual improvement, by the sorrows of this life. How happy, then, the change which renders this body incorruptible! Delivered from all the ills of life, we shall enter into the land of peace, where the inhabitants shall not say, I am sick, and the people that dwell therein, have their iniquities forgiven them.

It is a change from dishonour to glory. *It is sown in dishonour, it is raised in glory.*

During their abode on earth, the saints are poor, and comparatively contemptible. The body is liable to deformity and defilement. We are despised by the world, and degraded by our iniquities. At death, the body is committed to the dust; the dishonoured mass of humbled matter being unworthy of occupying any longer the attention, or the flatteries, or the friendship of the living. But it is raised in glory. It is eternally delivered from sin and the curse due to sin, from death, and from the grave. It is solemnly recognized as the property, the purchased property, of the Saviour; and it receives from him distinguished honour. It is crowned with glory. We shall walk in fine linen, clean and white. Triumphantly raised from the bondage of the king of terrors, we shall be admitted into the presence of the glorious Lord, fashioned according to the glorified body of him who sitteth upon the throne.

3. It is a change from debility to unabating vigour and strength. *It is sown in weakness, it is raised in power.*

Here we must frequently, nay, always, feel our weakness. A little exertion exhausts our strength. A third of the life of man is employed in taking nourishment, and rest, and sleep, in order to recover the strength of wearied nature. Languor is induced by labour, by study, and even by amusements. In the house of God, which believers love, and where they desire to dwell, they feel that they cannot constantly abide, while they are present in the body. Even devotional exercises expend muscular power, and deprive the nervous system of its energy. The frailty of the body is communicated to its spiritual companion, and the soul is overpowered by the multitude of its own thoughts. We are incapable of

ong and assiduous attention to the most desirable objects.

Many of the saints are, for months and years, confined to a weary bed. Old age reduces the most robust to a second childhood. Death puts an end to strength, and triumphs over the pride and glory of human clay. Goliath falls, and bites the dust with which his decaying frame is about to assimilate. Samson too, yields the strength at which the Philistines trembled, and mingles the particles of his own enfeebled body with those of the foes whom he had slain. The tongue, which by its eloquence electrified the admiring throng, and the hand which wielded the sceptre of empire, deprived of all their power and their terror, are lodged, with the dust of Alexander the conqueror, in the silent grave. But yet *we shall be changed.* The bodies of the saints *shall be raised in power.* Endowed with vigorous and healthy qualities, they shall for ever be separated from infirmity. At the resurrection, the body becomes a fit and unwearied companion to the glorified soul, being enabled "to execute its will, and to join with it in all its noble operations and employments, without weariness and fainting; and to sustain, without the least uneasiness, the exceeding and eternal weight of glory that shall be put upon it." 2 Cor. iv. 7.

4. It is changed from a gross and earthly condition, into a state of celestial refinement. *It is sown a natural body; it is raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly.*

The *spirituality* of the body, at the resurrection, is not opposed to its *materiality:* for body must continue to be matter through eternity. As in respect to the souls of believers in this life, their *spirituality* is opposed to the *carnal mind* of unbelievers, without controverting the doctrine of the *immateriality* of the mind; so, upon the same principle,

the *spiritual body* is opposed to the *natural body*, without denying the *materiality* of either. The carnal mind becomes spiritual, by being *quickened* of the Holy Ghost—*born of the Spirit;* and that which *it sown a natural body, is raised a spiritual body*, because the *last Adam*, whose heavenly image we shall then bear, *is made a quickening spirit*, and *will quicken our mortal bodies by his Spirit, that dwelleth in us. Then shall this mortal put on immortality.* The body as well as the soul shall be immortal after the resurrection.

Spiritual is, in this connexion, employed not as a philosophical, but as a theological term, and is capable of as correct an application to matter, as it is to mind. It refers to that *kind* of life, which is communicated by the third person of the trinity acting his part in the economy of grace; and is as distinct from rational and animal life, as it is from vegetable life. Speaking theologically, spirit is as distinct from soul, as it is from body. 1 Thess. v. 23. *And I pray God your whole* SPIRIT, *and* SOUL, *and* BODY, *be preserved blameless, unto the coming of our Lord Jesus Christ.* Our souls become spiritual at conversion, and our bodies spiritual at the resurrection. *It is sown in a natural body; it is raised a spiritual body.* It is endowed, by the Holy Ghost, with a life pure and indestructible.

The animal frame, as it subsists in the present world, is maintained and refreshed by the tribute which it levies, from the several kingdoms of nature. It contains in itself the seeds of decay. Deprive it of its nourishment, and it droops and dies. Its functions, worn down by the very actions upon which the preservation of life depends, are in time destroyed, and the whole body becomes an inanimate lump. The elements are in arms against us. Death lurks under every thing which we handle, or eat, or drink. Poison floats upon the breeze, and enters imperceptibly

ble through the pores of our flesh. Withhold, or communicate, the air, the water, or the bread, on which we live, beyond the due proportion, and the consequence is pain—is death.

The natural body is laid senseless in the grave. But it shall be raised a spiritual body.——Quickened by the Spirit of life, it shall arise to everlasting life, with a new and more refined contexture of all its parts; and it is no longer dependent on the creatures of this world for its support. The precise nature of the change we cannot indeed describe; but there can be no doubt of its beauty or its excellence. From our ignorance we cannot justly argue the improbability of this doctrine.——The change effected in the sensible qualities of bodies, even upon earth, while the substance is the same, is astonishing, if not incredible, to the novice, although it is familiar to the man of science.

IV. The doctrine of the resurrection may be improved as the subject of many useful reflections.

1. It places the human body in the most interesting light.

Men are naturally, sufficiently prone to pay attention to those objects which gratify bodily appetite. They look at the things which are seen; and neglect their own souls. The fault, however, consists not in regarding too much the interest of the body, but in mistaking entirely that interest, and in pursuing with criminal perseverance those objects which tend to deprive the body itself, for ever of its happiness and glory in Heaven.

The doctrine of the resurrection assures us, that the material part of man shall be redeemed from death, and shall become endowed with unfading beauty. It ought of course to be an object of our care. The whole frame of nature, and the whole organization of man, alike declare that heaven requires of us great attention to it. If the body is neglected the mind cannot fare well. The interests, the true interests of both, are inseparably connected, and must be pursued and neglected together. The only use which worldly property can serve the possessor personally, is the preparation of a body which shall arise to everlasting life. And by this principle a rule is established for the direction of our wishes and pursuits.

He, who keeps it in view, will endeavour to depend humbly on his God for all that he needs in life. He will ask, day by day, of his heavenly Father, his daily bread. He will live by faith and walk by faith. He will study temperance and honesty, and strive to repress every emotion of avarice and pride. He will anxiously pray for a new covenant-title to the goods which he possesses; and eating his meat in singleness of heart, he will readily bestow upon God thanks, and praise, and glory. Striving to preserve his members from becoming, in any sense, the instruments of

unrighteousness, he contemplates his own body as the temple of the Holy Ghost, as the purchase of Jesus Christ, and as destined to unfading glory before the throne of God.

2. The doctrine of the resurrection, affords an additional argument in defence of the wisdom of God, in the creation and government of the material world.

Whatsoever is subservient to the formation of those bodies, which are to live for ever in resplendent glory, along with *God manifested in the flesh*, and partaking of his image, is certainly worthy of being created and preserved by him whose wisdom is infinite. And such is the principal use of the material Heavens and this earth, with all the host of them. They, it is true, display the glory of God, and show forth his handy works; but the Son of man is alone the image of the invisible God, and Zion is the perfection of beauty. The glorified body of Jesus Christ, and the celestial bodies of the saints, are those portions of matter which occupy the highest grade of dignity and beauty. They are the vessels of clay which the potter raiseth to the highest honour.

The world was made for a tenement to man, whom God formed after his own image; and it is in heaven, man appears in his perfection. Philosophers express themselves frequently, as at a loss to determine with precision, the boundaries which separate from one another the animal, vegetable, and mineral kingdoms; but the dependence of the higher upon the lower is universally admitted*.

* Whether the hypothesis of M. Mirbel*, adopted as unexceptionable by Dr. Smith†, the president of the Linnean Society, London, that plants alone have the power of deriving nourishment from *inorganic* matter, be absolutely correct or not; it is certain, that the principal aliment of animals is derived from the vegetable kingdom.

* Traité d'Anatomie et de Physiologie Végétales.
† Introd. Phys. and System. Botany.

Vegetables were created in order to prepare the particles of inorganic matter for animals; and those animals are appointed to assist man in his journey through life; and to furnish him with food, from the other parts of the material world, or from their own bodies. This is their most important use. Other ends are at least inferior, if not perfectly subordinate.

The opinion of some divines, that there shall be also a resurrection of the brute creation, is unsupported by Scripture, and appears to be unphilosophical. The inferior animals have answered the full purposes of their creation, during their residence on earth. They have furnished the materials of which the bodies of men are composed. They have yielded up to the use of man, the parts of which they were formed; and those parts, which enter into the organization of the bodies of the saints, shall be exalted to the highest possible dignity in the New Jerusalem.

3. The doctrine of the resurrection inspires a hope which supports believers under the ills of life.

Were it not for the doctrine of a future state, dependent on the fact of Christ's resurrection, and implying the raising up of us also from the dead, we should be of all men the most miserable. But this hope will not make ashamed. It affords a supply in the day of want. It pours balsam into every wound. It disarms death of all his terrors; and it dispels from the grave its gloom. The afflictions of the present life, are, in view of the doctrine of the resurrection of the dead, light afflictions which last but for a moment, and not worthy to be compared with the glory which shall be revealed.

Should any of the saints be tried, like the man of Uz, he may have recourse to a similar subject of consolation. Job had lost his wealth, his children, his friends, and his health. Seated upon the earth, tempted by the adversary, and misrepresented by men;

while humbled and forlorn, his body was covered with putrified sores and rapidly wasting, he expressed the soundness of his faith, and seemed to emerge from the depths of his affliction. I know that my Redeemer liveth—and though after my skin worms destroy this body, yet in my flesh shall I see God.

4. This doctrine strongly inculcates the duty of application to HIM who is both the resurrection and the life.

There is no safety, but in union with Jesus Christ by a living faith. For lo! they that are far from him shall perish. It is good to draw near to God.

There shall indeed be a resurrection of the unjust as well as of the just. Terrible, however, shall be that event to them who reject salvation by a Redeemer. Look upon the carcasses of the men that have transgressed: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. The honours which may have encircled their brow on earth, shall then be no more. The monuments of their greatness, and the eulogies of their flatterers shall perish together. They shall arise, but it is *to shame and everlasting contempt*. The upright shall have dominion over them. Yes, the dead in Christ shall awake to everlasting life. Let then, the sinner speedily betake himself to this great salvation, and no longer trifle with the concerns of eternity. Let him admire and adore that Saviour who died on the cross, that those who believe in him may live for ever. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

CONCLUSIONS FROM THE TRUE IDEA OF PROPHECY.

Rev. xix. 10.

The Testimony of Jesus is the Spirit of Prophecy.

(Continued from p. 564. Vol. III. and concluded.)

THE great scheme of redemption we are now considering, being the only scheme in the plan of Providence, which, as far as we know, hath been prepared and dignified by a continued system of prophecy, at least this being the only scheme to which we have seen a prophetic system applied, men do not so readily apprehend the doctrine of *double senses* in prophecy, as they would do, if they saw it exemplified in other cases. But what the history of mankind does not supply, we may represent to ourselves by many obvious suppositions; which cannot justify indeed such a scheme of things, but may facilitate the conception of it.

Suppose, for instance, that it had been the purpose of the Deity, (as it unquestionably was,) to erect the FREE GOVERNMENT of ancient Rome; and that, from the time of Æneas' landing in Italy, he had given prophetic intimations of this purpose. Suppose, further, that he had seen fit, for the better discipline of his favoured people, to place them, for a season, under the *yoke* of the regal government; and that, during that state of things, he had instructed his prophets to foretel the wars and other occurrences which should distinguish that period of their history. Here would be a case somewhat similar to that of the Jews under their theocratic regimen; not exactly, indeed, because prophecy, as we have seen, was essential to the Jewish polity, but had nothing

to do with the regal, or any other polity of the Romans. But allow for this difference, and suppose that, for some reason or other, the spirit of prophecy was indulged to this people, under their kings, as it was to the Jews, under their theocracy; and that it was primarily employed in the same way, that is, in predicting their various fortunes under that regimen. Suppose, I say, all this, and would it surprise us to find that their prophets, in dilating on this part of their scheme, should, in a secondary sense, predict the future and more splendid part of it? That, having the whole equally presented to their view, they should anticipate the coming glories of their *free* state, even in a prophecy which directly concerned their *regal*, and much humbler successes? That, in commenting on their petty victories over the Sabins and Latins, they should drop some hints that pointed at their African and Asiatic triumphs; or, in tracing the shadow of freedom they enjoyed under the best of their kings, they should let fall some strokes, that more expressly designed the substantial liberty of their equal republic, the end, as we suppose, and completion of that scheme, for the sake of which the prophetic power itself had been communicated to them? Still more: supposing we had such prophecies now in our hands, and that we found them applicable indeed in a general way to the former parts of their history, but frequently more expressive of events in the latter, should we doubt of their being prophecies in a double sense, or should we think it strange that two successive and dependent dispensations in the same connected scheme should be at once the object of the same predictions? And lastly, to put an end to these questions, could there seem to be equal reason for applying these predictions to such events as might possibly correspond to them in some other history, the Grecian, for instance, as for applying them to similar events in the Roman history?

Let me just observe further, that, from what hath been said under these two articles, we may clearly discern the difference between *Pagan oracles*, and *Scriptural prophecies*. Both have been termed obscure and ambiguous; and an invidious parallel hath been made, or insinuated, between them*. The Pagan oracles were indeed *obscure*, sometimes to a degree that no reasonable sense could be made of them: they were also *ambiguous*, in the worst sense; I mean, so as to admit contrary interpretations. The scriptural prophecies we own to be *obscure*, to a certain degree: And we may call them, too, *ambiguous*; because they contained two, consistent indeed, but different meanings. But here is the distinction I would point out to you. The obscurity and ambiguity of the Pagan oracles had no necessary, or reasonable cause in the subject, on which they turned: the obscurity and ambiguity of the Scriptural prophecies have an evident reason in the system to which they belong. As the Pagan predictions had near and single events for their object, the fate perhaps of some depending war, or the success of some council, then in agitation, they might have been clearly and precisely delivered; and in fact we find, that such of the Jewish predictions as foretold events of that sort and character, were so delivered: but the scriptural prophecies under consideration respecting one immense scheme of Providence, it might be expedient that the remoter parts should be obscurely revealed; as it was surely natural that the connected parts of such a scheme should be shown together.

We see then what force there is in that question, which is asked with so much confidence—"*Is it possible, that the same character can be due to the Jewish prophecies, which the wise and virtuous in the*

* Dr. Middleton, Works, vol. iii. p. 177. Lond. 1752. 4to.

heathen world considered as an argument of fraud and falsehood, in the Pythian prophecies?"*

First, we say, the character is *not* entirely the same in both: and, *secondly*, that, so far as it *is* the same, that character is very becoming in the Jewish, but utterly absurd in the Pythian prophecies. What was owing to fraud or ignorance in the Pagan diviner, is reasonably ascribed to the depth and height of that Wisdom, which informed the Jewish prophet†.

To proceed with our subject. It further appears,

III. On the grounds of the text, we now stand upon, "to be very conceivable and credible, that the line of prophecy should run chiefly in one family and people, as we are informed it did, and that the other nations of the earth should be no further the *immediate* objects of it, than as they chanced to be connected with that people."

Prophecy, in the ideas of Scripture, was not ultimately given for the private use of this or that nation, nor yet for the nobler and more general purpose of proclaiming the superintending providence of the Deity, (an awful truth, which men might collect for themselves from the established constitution of nature,) but *simply* to evidence the truth of the Christian revelation. It was, *therefore*, confined to one nation, purposely set apart to preserve and attest the oracles of God; and to exhibit, in their public records and whole history, the proofs and credentials of an amazing dispensation, which God had decreed to accomplish in Christ Jesus‡.

* Dr. Middleton, vol. iii. p. 177.

† See further on this subject, D. L. vol. v. p. 290.

‡ Quand un HOMME auroit fait un livre des prédictions de Jesus Christ pour le tems et pour la matiere, et que Jesus Christ seroit venu conformement a ces propheties, ce seroit une force infinie. Mais il y a bien plus ici. C'est une SUITE D'HOMMES durant quatre mille ans, qui constamment et sans variation viennent l'un ensuite de l'autre predire ce meme avenement. C'est UN PEUPLE TOUT ENTIER qui l'annonce, et qui subsiste pendant quatre mille annees, pour rendre EN

This conclusion, I say, seems naturally and fairly drawn from the great principle, that *the spirit of prophecy was the testimony of Jesus*, because the means appear to be well suited and proportioned to the *end*. The *testimony* thought fit to be given, was not one or two prophecies only, but a *scheme* of prophecy, gradually prepared, and continued through a large tract of time. But how could such a scheme be executed, or rather, how could it clearly be seen, that there was such a scheme in view, if some *one* people had not been made the repository, and in part, the instrument of the divine counsels, in regard to Jesus; some *one* people, I say, among whom we might trace the several parts of such a scheme, and observe the dependance they had on each other; that so the *idea* of what we call a scheme, might be duly impressed upon us?

For, had the notices concerning the Redeemer been dispersed indifferently among *all* nations, where had been the uncorrupt and unsuspected testimony, that continuity of evidence, that unbroken chain of prediction, all tending, by just degrees, to the same point, which we now contemplate with wonder in the Jewish Scriptures?

It is not then that the rest of the world was overlooked in the plan of God's providence, but that he saw fit to employ the ministry of *one* people; this last, I say, and not the other, is the reason why the divine communications concerning Christ were appropriated to the Jews.

Yes, but "some one of the *greater* nations had better been intrusted with that charge." This circumstance, I allow, might have struck a superficial observer more: but could the integrity of the pro-

corps témoignage des assurances qu'ils en ont, et dont ils ne peuvent être détournés par quelques menaces et quelque persécution qu'on leur fasse: CECI EST TOUT AUTREMENT CONSIDERABLE. Pascal

phetic scheme have been more discernible amidst the multiform and infinitely involved transactions of a mighty people, than in the simpler story of this small Jewish family; or would the hand or work of God, who loves to manifest himself by weak instruments, have been more conspicuous in that designation?

On the whole, I forget not, with what awful diffidence it becomes us to reason on such subjects. But the *fact* being, that *one*, in preference to other nations, had the honour of conveying the prophetic admonitions concerning Jesus, it may be allowable to inquire, with modesty, into the reasons of that appointment; and the *end* of prophecy being clearly assigned in sacred Scripture, such reasons will not be hastily rejected, as obviously present themselves to an inquirer from the *consideration* of that end.

The benefits of prophecy, though conveyed by one nation, would finally redound to all; and the more *effectually*, we have seen, for being conveyed by one nation. May we not conclude then, (having the *fact*, as I said, to reason upon,) that, to obtain such purpose, it was fit to select *a peculiar people*? And, if this much be acknowledged, it will hardly be thought a question of much moment, though no answer could be given to it, why the *Jews* had that exclusive privilege conferred upon them.

It is true, a great scheme of prophecy was once revealed to a Gentile king*; but a king, connected with the Jews, and who had a Jewish prophet for his interpreter. It is, besides, observable of that prophetic scheme, that it laid open the future fortunes of four great empires; but all of them instruments in the hand of God to carry on his designs, on the Jewish people first, but ultimately with regard to Jesus. For it hath been remarked with equal truth

* Daniel, c. ii.

and penetration, that Nebuchadnezzar's vision of the four kingdoms was designed, as a sort of *prophetic chronology*, to point out, by a series of successive empires, the beginning and end of Christ's spiritual kingdom. So that the reason, why those four empires only were distinguished by the spirit of prophecy, was not because they were greater than all others, but simply because the course of their history led, in a regular and direct succession, to the times and reign of Christ.

We see then, on the principle, *that prophecy was given for the sake of Jesus only*, that no presumption lies against the truth of it, on account of its respecting chiefly one people, how inconsiderable soever in itself, as from its silence in regard to some of the largest and most flourishing kingdoms that have appeared in the world.

IV. *Lastly*, (for I now hasten to an end of this discourse,) I infer from the same principle, "that, if, even after a mature consideration of the prophecies, and of the events, in which they are taken to be fulfilled, there should, after all, be some cloud remaining on this subject, which, with all our endeavours, we cannot wholly remove, this state of things would

* Est autem Quaternio iste regnorum Danielis (quod imprimis observari velim) CHRONOLOGIA QUÆDAM PROPHETICA, non tam annorum quam regnorum intervallis distincta, ubi regnorum in præcipua orbis terrarum parte, primum ecclesiam et populum Dei complexa, sibi invicem succedentium series, monstratur tempus quo Christi regnum a suis coepit promissum et primum inchoandum sit, idemque demum certis temporibus consummandum.

Ut vero, quæ dicta sunt, ratio elucet, quare, ex omnibus mundi regnis, quatuor hæc sola selegit Spiritus sanctus, quorum fata tam insigni enarret prophetia; nempe quia ex his solis inter omnia mundi regna per totum temporum ejusmodi contexi potuit, qui recta serie et ordinata successione perduceret ad tempora et momenta regni Christi. Non vero quia nulla istis paria imperia, forsan et aliquibus majora, per omnia secula orbis visurus esset. Nam neque Saracenorum olim, neque hodie Turcarum, neque Tartarorum regna illiusmodi amplitudine Persico aut Græco, puto nec Assyrio, quicquam concedunt; imo, ni fallor, excedunt.

Mede's Works, b. iii. p. 712. Lond. 1672

afford no objection to prophecy, because it is inde
no other than we might reasonably expect."

For, 1. If Jesus be the end of prophecy, the san
reasons that made it fit to deliver some predictio
darkly, will further account to us for some degree
obscurity in the application of them to their corre
ponding events.

I say—will *account* to us for such obscurity—fo
whatever those *reasons* were, they could not ha
taken effect, but by the intervention of such *mean*
as must darken, in some degree, the application of
prophecy, even after the accomplishment of it; u
less we say, that an object can be seen as distinc
ly through a *veil*, as without one. For instance; *
gurative language is the chief of those means, b
which it pleased the Inspirer to throw a shade o
prophecies, unfulfilled: but figurative language, fro

3. But lastly and chiefly, if the end and use of prophecy be to attest the truth of Christianity, then may we be sure that such attestation will not carry with it the utmost degree of evidence. For Christianity is plainly a state of discipline and probation: calculated to improve our moral nature, by giving scope and exercise to our moral faculties. So that, though the evidence for it be *real* evidence, and on the whole *sufficient* evidence, yet neither can we expect it to be of that sort which should compel our assent. Something must be left to quicken our attention, to excite our industry, and to try the natural ingenuity of the human mind.

Had the purpose of prophecy been to show, merely, that a predicted event was foreseen, then the end had been best answered by throwing all possible evidence into the completion. But its concern being to show this to such only as should be disposed to admit a reasonable degree of evidence, it was not necessary, or rather it was plainly not fit, that the completion should be seen in that strong and irresistible light*.

For all the reasons now given, (and doubtless for many more,) it was to be expected, that prophecy would not be one cloudless emanation of light and glory. If it be clear enough to serve the ends for which it was designed—if, through all its obscurities, we be able to trace the hand and intention of its divine Author; what more would we have? How improvidently, indeed, do we ask more of that great Being, who, for the sake of the *natural* world, *clothes the heavens with blackness*, Is. l. 3.; and in equal mercy to the *moral* world, veils his nature and providence *in thick clouds, and makes darkness his pavilion*, Ps. xviii. 11.

* Le dessein de Dieu est plus de perfectionner la volonte, que l'esprit. Or, la clarte parfaite ne serviroit qu'a l'esprit, et nuiroit a la volonte. Pascal.

To THESE deductions from the text, more might be added. For I believe it will be found, that if the *end* of prophecy, as here delivered, be steadily kept in view, and diligently pursued, it will go a great way towards leading us to a prosperous issue in most of those inquiries, which are thought to perplex this subject. But I mean to reason from it no further than just to show, in the way of specimen, the method in which it becomes us to speculate on the prophetic system. We are not to imagine principles, at pleasure, and then apply them to that system. But we are first to find out what the principles are, on which prophecy is founded, and by which it claims to be tried; and then to see whether they will *hold;* that is, whether they will aptly and properly apply to the particulars of which it is compounded. If they will, the system itself is thus far clearly justified. All that remains is, to compare the prophecies with their corresponding events, in order to assure ourselves that there is real evidence of their completion.

The *use* of this method has been shown in FOUR capital instances. It is objected to the Scriptural prophecies, *that they are obscure—that they abound in double senses—that they were delivered to one people—that, after all, there is sometimes difficulty in making out the completion*—all of them, it is said, very suspicious circumstances; and which rather indicate a scheme of human contrivance, than of divine inspiration.

To these objections it is replied, that from the very idea which the Scriptures themselves give of prophecy, these circumstances must needs be found in it; and further still, that these circumstances, when fairly considered, do honour to that idea: for that the obscurity complained of, results *from the immensity of the scheme*—the double senses, *from the intimate connexion of its parts*—the partial and confined delivery, *from the wisdom and necessity of selecting a*

peculiar people to be the vehicle and repository of the sacred oracles—And lastly, the incomplete evidence *from the nature of the subject, and from the moral genius of that dispensation, to which the scheme of prophecy itself belongs.*

In conclusion, it is now seen to what purpose these preliminary discourses serve, and in what method they have been conducted.

The FIRST showed the vanity and folly of reasoning on the subject of Scriptural prophecy from our preconceived fancies, and arbitrary assumptions. The SECOND, showed the only true way of reasoning upon it to be from Scriptural principles, and then opened and explained *one* such principle. In this LAST, I have shown that, by prosecuting this way of reasoning from the principle assigned, some of the more specious objections to the Scriptural prophecies are easily obviated.

Taken together, these three discourses serve to illustrate the *general* idea of prophecy, considered as one great scheme of *testimony* to the religion of Jesus; and consequently open a way for the fair and equitable consideration of *particular* prophecies, the more immediate subject of this lecture.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Directors to the London Missionary Society, at their sixteenth general meeting, on Thursday, May 10, 1810.

(Concluded from page 109.)

APPENDIX.

No. I.—*Extracts of Letters from Messrs. C. and A. Albrecht.*

Warme Bath, October 29, 1808.

Honoured and much beloved Brethren in Jesus Christ,

We received your last letter, of Nov. 30th, 1807, on the 22d of this month, in which we perceive your constant affection, and that, being actuated by the love of Christ, you heartily participate in all the trials which, by the grace of God, we now have wrestled through. And what is more, the worthy Brethren encourage us, by their friendly exhortations, to look, in all our circumstances, to our Lord Jesus Christ—to dedicate ourselves repeatedly to his service, and in every discouraging situation to invoke him who has sufficient power to remove, in his own time, all that is prejudicial to us in our important work. Such letters, dear Brethren, we particularly need very frequently: for the state of my own deeply corrupted heart, the conviction of my incapacity, as also the external circumstances which often seem to hinder our labours, discourage me frequently, and therefore your last letter was to my heart as fresh water upon a dry land: I was inflamed by it, to live with my whole heart for my Lord and Saviour, and to serve him with a true and zealous desire; therefore, dear Brethren, I entreat you to write to us by every opportunity.

Our present dwelling-place is the same to which we wished to come in the beginning; but because we were then told that there would not be a sufficient supply of water, we postponed our inquiry after it till September, 1806. My brother then became an eye-witness of the sufficiency of this fountain, and we removed in the following month of October, with some of our scholars, to this place. Nevertheless, we could not be without fear, because the fields had been three or four years successively very dry, and but very poorly provided with grass; therefore we earnestly desired at that time to remove to Blackmodder-Fountain, (Zwartmodder-fonteyn,) or rather to the west sea-coast. We then consulted together, and resolved to make inquiry with our scholars about a better place; but many well grounded objections have hindered the fulfilment of our wishes; of which matters our worthy Brethren probably are informed by the Direction of the Cape, who are not very well pleased that we have so long deferred this intention, not yet knowing that I undertook a journey in the months of June and July, with some of our people, who went out to hunt, to try if I could find a better place

for Missionaries, and if the word of God could find entrance among other nations. Not because we desired on our own account such a place, but because we wished to clear the way for other Missionaries, whom our worthy Brethren would please to send us hereafter. However, it would be desirable for us to live at a place where each father of a family of our scholars might have as much corn-field and garden as each of them should want; but the experience of three years has taught us, that the greater part of them will not leave the country in which they are born and grown up, and because they can subsist by their cattle, which, however simple, is an honest subsistence: therefore our scholars have found it more expedient to establish our Mission here, and to remain in their own country, to hear the word of God, and to trust unto the Lord, who has showed us for more than two years that he would take care for us as a father; and to give us at his time the needful rain, so that the grass should shoot out to give fodder for our beasts. Nevertheless, we must confess that all our scholars cannot remain with us; but that they are obliged, for the care of the cattle, to live elsewhere, near waters and grass-fields. These then come sometimes to us, to hear the word of God, or one of us go to them, to instruct them and their children; for which reason also, more Missionaries are requisite here; and the society would rejoice us very much, by sending us some true Missionaries to help us in our labour, for we have a large field before us. (To-day came some of these people to intreat me to go and to remain some time with them, to which I agreed.)

Our congregation is now increased to seven hundred, whose names are written in the church book; and we have yet many other scholars who are not yet inscribed. As long as the gospel shall be preached in its first part of this land, we trust to gain in time also the other nations, but this requires more Missionaries; and I can assure the worthy Brethren, in truth, that travelling in the months of June, July, and August, last, to the west side of this country, I found every where among the Heathen an open door for the word of God; and that they would be highly rejoiced, if there came Missionaries to them to dwell in their own country, at Blackmodder-Fountain, or a little more northerly, which places, as we hear, are very proper to settle another Mission. Some could also go to the sea-coast, where they would find the best and most advantageous place for a settlement, because they could perhaps receive supplies from time to time at this coast from the ships that touch there.

I have been in a dismal wilderness, where it is impossible, on account of the mountains and rocks, to pass over with a waggon, or even on horseback. I was obliged to seek these poor creatures in the most frightful holes and dens, to speak with them; and when I approached, they fled; therefore always I sent the pilot before to tranquillize them. These poor people hide themselves from their neighbours, who are at war with them; however, I believe that my arrival among them has tended much to their peace and rest. They loved me, and said, That if I should come again, they would show me more friendship than they could do now. I have not found there a place of subsistence, because I was too much westerly, and could not reach Blackmodder-Fountain and others, because the horse-shoes and the hoofs of the oxen were worn out by mounting the rocks. I was very glad to return home to our people, whom we have brought, by the help of God, to peace, and to the em-

bracing of his word, within two years. We have here more level fields, and sufficient food for our beasts, as also a garden in which we raise a little corn and vegetables, and some of our scholars have now also cultivated a garden for themselves.

Thus far, beloved Brethren, I have written at Warme Bath, but I am now (the 5th of Nov.) more than one day's journey distant from it, at a fountain called *Herrores*, where some of our scholars reside. I intend to remain here about a month, to instruct them in the way to salvation, and then to return to Warme Bath; from whence, if it pleases God, I hope to travel again to the north side, to seek for the kraal of Captain Bondelzwart, and to instruct them in the knowledge of God. From Captain Bondelzwart, I hope to go further on, and to visit Captain Jantje Kagap, and his kraal of Hottentots; as also the other people, among which Brother Sydenfaden has laboured more than two years alone. I trust God will enable me by his grace to instruct these poor creatures aright in the way of happiness and salvation.

The worthy brethren will easily perceive that we are obliged to make such an arrangement, because it is impossible that so many people, who live only by their cattle, can remain at the same place; and if we travelled through all Africa, we should find no where a place sufficiently provided with fields to maintain such numerous cattle. Our scholars at Warme Bath have about nine thousand sheep and goats, and about a thousand head of cattle. For this and other reasons, we are resolved not to remove further into the interior of the country, but to abide here.

In our congregation are seventeen, in whose hearts we perceive that the Lord works by his spirit and grace. To Him be praise and glory for ever! A Hottentot, of the Kaminniquas, who has been about two years among us, died lately; but just before his death exhorted his children, saying, "My children, remain after my death constant in the same doctrine; be converted to God, and obedient to your teachers. The Lord Jesus, the Son of God, is with me; he calls me, and I go to him. Oh, believe it, my children, he takes me from you! He calls me, and I go to him." He died by an apoplexy, so that we could not visit him; but when I heard from our other scholars this simple discourse, I felt myself very ashamed by the goodness of God, and also incited and encouraged to go on in my poor endeavours to gain souls for our dear Lord Jesus; and to believe that his word shall not be spoken in vain, but that it shall bring forth fruits of everlasting life in the very uncultivated hearts of the rude Namaquas. This man, called Henry Noewoeip, of whom we may trust that he died very happy, is the first whom we buried, with as much solemnity as our circumstances would permit, for to remind them of death, and to give them an impression of order and regularity; and they all showed during this solemnity much silence and reverence.

At another time we spoke with an aged woman of the Kaminniquas, because we observed that she came daily to our public service, and asked her, "Why she so often came to church?" But she had not courage to answer. We then asked her if she thought herself a sinner? She replied, "Yes, I am, ever since my birth, full of sin; and when I come to church, that word which you preach is so agreeable to me:" and added, "I have heard the word of God at Steiregawis, (of Brother Sydenfaden;) before you came here; but since that time I feel much affection in my

heart, as often as I have opportunity to hear it; and I was much rejoiced when you came in our country, thinking you were our best friends." Of our scholars are four men baptized; and two of them enjoyed with us the Lord's supper. Twenty read tolerably well. Besides the psalms, we sing in our public service the evangelical hymns of F. Deknatel, which we find very useful to excite the Heathen to faith in our Lord Jesus.

We sowed here some seed of the cotton-plant, and we see it grows well, and that we shall obtain much cotton; but because we are not provided with spinning-wheels and looms, we cannot make use of it, nor instruct our scholars in that business. If we knew that such an undertaking would please the government, we would entreat our worthy Brethren to send us all these utensils, to weave cotton. We tried also more than once to raise linseed, but we are disappointed in it; and to raise flax here is not possible. These undertakings would perhaps be too expensive; for besides all the utensils, we should want a separate house for this purpose. We are obliged to build this year also for me a house of stone; and we must think about building a better church, for that we have is only of reeds, and very ruinous; and because the Directors of the Cape, on account of the many expenses we have made before, always recommend us the most frugality, which we readily do, we find many difficulties to attempt it; and we are quite unable to do it on our own account, therefore it seemed to me necessary, to make known to our worthy Brethren, and to inquire your opinion about these subjects.

Among other reflections, which Mr. A. Albrecht makes, he writes: "That they have, by the help of God, made two nations of the Namaquas acquainted with the gospel, besides the Hottentots who live along the Orange-river, the Oorlam, or more cultivated Hottentots, and Bastards; but we three Missionaries cannot serve them as we desire to do: if therefore the Directors could send us five-and-twenty or more Missionaries, they would all find work enough in this country, where a Missionary may every where speak freely upon religious subjects."

From a subsequent letter, dated April 19, 1809, it appears, that the number of men, women, and children, under their instruction amounted to 1200; 300 of whom constantly reside at Warme Bath, and receive daily instruction, the rest occasionally. About 200 persons constantly attend public worship at Warme Bath. The Brethren have baptized among the Namaquas, three men, four women, and five children; sixteen are admitted to the Lord's supper. Twenty-eight adults, and fourteen children, have made a good progress in reading. Under the Dutch Government, an order was issued that no Missionary should teach the Heathen to write, which order has not yet been repealed by the English Government. They are in great want of school-books, Bibles, Testaments, and Hymn-Books, in the Dutch language, as also agricultural implements, (a supply of which the Directors sent out some time since.) They repeat their earnest wish for more Missionaries, and desire that they may be persons acquainted with some useful business, such as that of weavers, tailors, cutlers, and dyers. Besides the stations they now occupy, they observe that another may easily be established at

Motterbrunnen, from which place they have received pressing invitations from two chiefs. Their interesting letter concludes thus :—

" 12.—Sister Ch. Albrecht teaches the girls to knit and to sew.

" 13.—The heat of the climate, and the few valleys, leave very few acres for agriculture ; yet, however, each family has a small garden ; and we have a very large one, wherein, besides garden-stuff, we have sown a good half bushel of corn : and in a fortnight, we hope, with the assistance of some of our people, to sow between three and four bushels in a place called Karegas. We are in great want of spades, pickaxes, ploughs, and all other implements for cultivating the ground. They may be procured at the Cape, but at an exorbitant price. To send us these, and articles of clothing, from Europe, would be much cheaper. With respect to the natural productions of the country we can say but little, the greatest attention of the natives being paid to the rearing of cattle. Before our arrival they never thought of raising in their gardens any thing except a species of hemp, which they call " Dache," which grows as tall as little trees, and of which they smoke the leaves mixed with a little tobacco, which they sometimes cultivate. With this stuff the hard smokers not seldom lose their senses. We have persuaded some of them to cultivate other things, for instance, " Bampunen," which are not unlike gourds, and are dressed in a similar manner. This plant grows very fine, and is very useful to us in our housekeeping. There are also other cooking fruits—water-melons, Spanish figs ; but the latter is dangerous if eaten immoderately. The Namaquas also find nuts and herbs in the fields, which they use for vegetables, and collect the seed of the grass standing in the deserts, which serves them for flour. There is much wild honey in the bushes : chiefly near the Orange river, where bees abound. Of this they make a sort of drink which very soon intoxicates them ; and we find it a hard matter to persuade them to sobriety. There is also a sort of wild berries, near the Orange river, which the poorer sort make up of.

" 14, 15.—They have no fixed habitations. In order to preserve their cattle, they wander from one place to the other, except those in Warme Bath, who are settled here, and only send their children with part of their cattle. The manner in which they build is described in our journal. Two of our people have built themselves durable houses, and others have promised to do the same.

" 16.—Some of them understand a little of the tailors', carpenters', and smiths' business, but they belong to the Bastard Hottentots, who wear clothing. Parents will not be persuaded to send their children to the Cape, in order to learn any trade ; but of the Missionaries they would learn any thing. We have three very clever boys in our schools ; and we often thought, were they to be put to an European seminary, they might become very useful Missionaries, as none would labour so effectually as natives, from the knowledge of their own language, which is very difficult to learn, and being inured to the climate and manner of living. Will you tell us your opinion ?

" 17.—We correspond with the Brethren Anderson, Kramer, Jansen, and Bakker ; and have also written to the Brethren Vander Kemp and Ullbricht, but have received no answer, though it is more than three years ago, and we cannot guess the reason. The Brethren Anderson and Jansen inform us in their last letters, of Dec. 1808, that they had

baptized twelve persons in November, that their church was well attended, and that their people had made peace with the "Blosleibs" Caffres, (naked Caffres.)

"18.—The assistance of the British Government at the Cape would be of great service to us, were they to provide us with a large ferry-boat to cross over the Orange-river, as for want of this we are now put to great labour, expense, and danger; having sometimes to wait a fortnight, and being obliged to employ from forty to fifty men to tow our waggons across. We also should be highly obliged to Government, for permission to establish a cotton manufactory in this place. But as we are so far beyond the limits of the colony, we doubt whether Government can do any thing for us. It is quite different with respect to Dr. Vander Kemp, his place being within the limits of the colony.

"Thus we have answered all your questions, and trust it will make our situation more intelligible to you. At our first arrival in Warme Bath, we did not expect to have been able to reside here so long, but God has done beyond what we could ask or think; he has inclined the Heathen nations to peace, removed many difficulties out of the way, taken paternal care of us, and so far blessed our imperfect services among the Heathen, that we can say, we have a little flock who have entirely surrendered themselves to the Lord; and provided we grow not weary, and you should send us help, we may reasonably expect to see much good done among the Namaqua nation. Should the future Missionaries settle with us in Warme Bath, so that we constitute but one family, it would be adviseable to purchase at once 500 sheep and goats, with twenty cows, which would cost about 1200 rix dollars altogether. Though this appears, at first, a heavy expense, it would be a saving in the end, as the capital would remain and increase; should no unforeseen misfortune happen to us, we should then be provided with food from our own flocks and herds, which is now our greatest expense."

No. II.—*Extract of a Letter from the Missionaries lately employed in Otaheite, dated Huaheine, November 12, 1808.*

Honoured Fathers and Brethren,

You will, perhaps, at first sight, be ready to inquire into the cause of this being dated from Huaheine. We are sorry that time and circumstances will not allow us to enter into particulars.

The cause of our removal is a serious war in Taheite; and that, such as will in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

We arrived here yesterday, and are just now getting our things on shore, and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single Brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

The chiefs of this island received us kindly. Should we meet with

encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

JOHN DAVIES,
For the Society of Missionaries.

No. III.—*An Account of the Conversion of a Bramin, communicated by Messrs. Cran and Des Granges, at Vizagapatam.*

A Mahrattean, or Bandida Bramin, about 30 years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Bramin to repeat a certain prayer *four hundred thousand times!* This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Nosom, and live as before. On his way

having heard that there was another large congregation, ministers, schools, the Bible translated, with many other books, *and no images in their churches*, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and admitted him to the Lord's table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before. He began to make translations from the Tamul into the Telinga language, which he writes elegantly, as well as the Mahratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the church.

Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school. This, his desire, is likely to be gratified, the Missionaries having every reason to be satisfied with his character; and, upon their representation, the Directors of the Missionary Society have authorized them to employ him, and to allow him a competent salary.

A gentleman, who knew him well, says, "Whatever our Lord Jesus requires of his followers, he has readily performed. He has left wife, mother, brother, sister, his estate, and other advantages which were offered to him, and has taken upon himself all the reproaches of the Bramin *caste*; and has been beaten by some of the Heathen, to whom he spake on Christianity; and still bears the marks of their violence on his forehead. He declined complaining of it, and bore it patiently."

We trust that this man will prove a valuable acquisition, and afford important assistance to the Brethren Cran and Des Granges, in their translation of the New Testament into the Telinga language, in which they are employed.

From Mr. Des Granges' journal we find that he has derived much assistance from Anandarayer, the converted Bramin. He joined the Mission on the 28th of May, 1803. "This evening," says the journal, "Anandarayer, his wife, and another native Christian, sat down to supper with the Mission family. Before supper, he offered up a thanksgiving to God, and prayed very fervently that the distinction of *caste* might be universally abolished, and that all the Heathen might be brought with one heart to glorify God."

Extract of a letter from Mr. Des Granges, dated Vizagapatam, April 17, 1809.

I received your letter of the 31st of August, 1808, shortly after the death of my beloved brother and zealous fellow-labourer, the Rev. George Cran. As I have written upon the subject of his sickness and death to the Directors of the Missionary Society, I shall not enlarge upon it here. Indeed, reflection on my loss creates in me sensations of grief which I cannot easily suppress. I would have written a Memoir on

what I knew of the worth of my departed friend, and have sent it to England before this time, had the state of my mind, my health, and my complicated labours, permitted me to steal a convenient season for that purpose. Pardon me for speaking about *stealing* a convenient season; but as the immediate labours of the Mission demand the whole of my time, from the dawn of day until nine or ten o'clock at night, I can give no better appellation to time spent, that has not the welfare, enlargement, and stability of the Mission as its chief object. If God spare my life, I will endeavour to perform this duty, as a testimony of my esteem and respect for departed worth, when the Brethren Gordon and Lee, or any other Brethren, are sent to cheer my heart, and to strengthen my hands in this infant institution.

I thank God that I enjoy better health at this hour than I have since the time that I was first attacked with the liver complaint; but I speak with fear and trembling on the subject of health, in a country where it is so precarious as it is in t is. I feel more powerfully the force of the expression than ever I did before, "In the midst of life we are in death."

I wish I could inform you of the conversion of the thousands of the Heathen in this district, whose idolatry and wickedness make my heart bleed for them from day to day. Oh, the blackness of the darkness that covers them! darkness that may be felt and bewailed over by men; but which none can remove but God. I glory in God, through Jesus Christ, that the gospel is as much the power of God to salvation in this country

Hallelujah! Hallelujah! the kingdoms of this world are become the kingdoms of our Lord and of his Christ!

No. IV.—*Extract of a Letter from Mr. Des Granges, dated Vizagapatam, Sept. 1809.*

"I have received the sum of 500 sicca, or 540 Arcot rupees, from the society entitled 'The Christian Institution in the East,' to be devoted to the purpose of translating the Scriptures, and other useful works, into the Telinga language. When that sum is expended, I expect to receive supplies from the same source; so that I shall not make any application to you, at present, for pecuniary aid for the above purpose. But in the present state of the Mission, the distribution of tracts in the native language is of the last importance. I have several drawn out, calculated to attract the attention of the natives, and to impress upon their minds the necessity and excellence of the doctrines and precepts of the Bible. Hitherto I have had as many manuscript copies written as I possibly could, and have given them away to the natives. But this is very tedious, and is attended with great expense; I have therefore written to Madras, in order to ascertain whether it is not possible to have a few hundred copies of each tract printed.

"My time is now so fully occupied, that I must again request you to excuse me for not sending a regular journal. I must omit the performance of this important duty, and pleasing exercise, until the arrival of the long-expected Brethren: I hope then to make up the deficiency.

"I long for the arrival of the Brethren, in order that I may give you a correct statement of the affairs of the Mission, of the translations, schools, &c. which I am not able to do at present. My time must be principally employed in completing, if possible, a correct grammar and dictionary for the use of the Brethren, that they may commence the language with facility immediately on their arrival. Blessed be God that the way is smoothed for them, and that they will be able to leap over the hindrances upon which my late dear Brother and myself so often stumbled. I have abundant materials for the above purpose, but great diligence and intense application will be necessary to collect them into a luminous and correct system; however, if God spare my life, all will be ready by the time that the Brethren have learned to spell and to read."

No. V.—*Extracts of a Letter from Mr. Errhardt, Missionary at Matura in the Island of Ceylon, dated Sept. 25, 1808.*

"To-day I had the peculiar pleasure of receiving a letter from the highly-respected Directors of the Missionary Society, dated Jan. 6, 1808. informing me that they would allow me the same salary as to Mr. Palm, for which I return my sincerest thanks, wishing that our Lord Jesus may bless both them and the whole Missionary Society. I am grieved that I cannot, as yet, contribute any thing towards my own support; and Government has not made the least addition to our salary; but

should I be able to increase the means of my subsistence, I shall not fail immediately to lessen the expense which I occasion to the Society.—From the establishment of a school I can expect nothing. I made a trial with a Cingalese school, but was obliged to give it up. Were I master of the English language, I might perhaps better succeed: or had I a printing-press, and some intelligent people to work it, I might gain something and do much good, as religious books, even those wanted for the public worship, are extremely scarce.

"In the same letter, the Directors greatly urge my acquiring a perfect knowledge of the Cingalese language. I am exercising myself in this difficult language, and should have made it my principal study, had not the governor given me the charge of this dreadfully-neglected congregation, to the care of which my attention is now chiefly directed. You can form no adequate idea of the deplorable state of the Christians in this island. Most of them live worse than the Heathen, who still have some reverence for their idols, and conscientiously offer them their sacrifices; but most of the Christians seem to have cast off all regard for the true and living God, despise his word, and profane his sabbaths. Did I not feel myself in duty bound to obey the warrant of the governor, I should at once leave the Christians and turn to the Heathen. But the Christians stand as much, (if not more,) in need of instruction as the Heathen; for they must first *become genuine Christians*, in order to prove burning and shining lights among the Heathen. But now our holy religion is rendered contemptible and odious, by their profaneness and

Extracts from the Appendix of the Eleventh Report of the Religious Tract Society, 1810.

Dear Sir, *P. May* 2, 1810.

I AM happy to acquaint you, for the information of the Religious Tract Society, that their Pamphlets have been essentially beneficial in Cornwall. In this town our friends have long since established a kind of Auxiliary Society, to purchase and promote the gratuitous distribution of Tracts in our neighbourhood. Several thousands have been circulated in this way from Saltash to the Land's-End; and great benefit, we have reason to believe, has been derived from them. I have frequently, when preaching out of doors to large congregations, given away a number of Tracts, to conciliate the minds of rugged fishermen, or profane miners; and I have seldom seen this method fail of obtaining an attentive hearing. In some instances I have been ridiculed and abused by desperate men, at the mere offer of a Tract. In such cases I have *persevered* from one to another, until at length some one has accepted it, and the rest have immediately flocked round me with such eagerness for them, that my stock has been insufficient to supply them.

A respectable merchant of this neighbourhood had, about eighteen years since, been a professor of religion; but a tour through France, Holland, and Italy, about that period, plunged him into the most dreadful sins, and sent him back to England devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed, as to writhe his soul with uncommon anguish, and make him wish himself any thing else but a man, dying and accountable. Happiness has been far from him; and, notwithstanding his bitter invectives against religion, his eager attention to infidel books, his blasphemous and vehement controversies, and the intoxicating pleasures into which he sunk, his retirements were a hell upon earth—gloomy beyond description in secret. Suicide has often presented its allurements to him; and, but for Almighty grace, must have prevailed. But "what hath God wrought!" About six months since, a Cartel, with sick prisoners from Bristol, bound to Morlaix, put into St. Michael Mount, by stress of weather. Business brought Mr. ——— acquainted with the Captain. The vessel sailed the first opportunity; but, after beating about some time, she was obliged to come into Penzance. I went on board, and distributed about 200 of your Tracts among the prisoners. A few days afterwards, Mr. ——— came with his little boy to the vessel. While he was conversing with the Captain in the cabin, his boy was playing round the table; and the Captain, to please him, gave him one of the Tracts I had distributed on board. The child took it home. The following Sabbath morning, the father sat in his parlour, gloomy, wretched, and miserable. He never attended any place of worship. The children had been playing with the Tract brought from the Cartel: they had retired:—the Tract lay on the table. Distracted with horrid thoughts, he snatched it up, to drive them away. It was the "Life of Colonel Gardiner." At first, he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded, and at length his whole soul was engaged in the narration of the Colonel's abandoned life before conversion. It suited his case;—it spoke his

feelings. Absorbed in attention, and trembling with agitation, he c to the Colonel's conversion. He could read no more;—his heart full. Bursting with similar impressions, he stole up stairs—locked door—and for the first time, for eighteen years, he fell on his knees prayed for mercy!!! Constrained to attend Divine Service that e ing, the Lord deepened the work, and has since enabled him to liv his glory, and become as active for the interest of Jesus as he once in the service of hell. I have another case to notice equally gratify but must leave it for another occasion.

I remain, your's, respectfully

The Rev. J. Hughes.

May 22, 181

THE multiplicity of business at the meeting of the Tract Soc prevented me from communicating a circumstance relative to the cess of our Tracts, which, as it has afforded me much pleasure, wi doubt not, be gratifying to every one who loves to hear of the suc of Truth in whatever way it is effected; for this reason I take th berty of communicating it to you.

A person, now one of our congregation, dates his first serious imp sions from reading a Tract put into his hands by a shopkeeper in

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ON A NEW PLAN.

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A view of the Constitution of the Church of Scotland, abridged from the second part of Dr. Hill's Theological Institutes.

THE government of the Church of Scotland, as established by law, is Presbyterian. Her ministers, among whom there exists a perfect parity, are associated with ruling elders in the exercise of spiritual authority. To give a satisfactory view of her constitution, we will state, 1. the manner in which she admits ministers into her connexion. 2. The judicatories to whom she has committed all authority. 3. The distribution of power among these judicatories. 4. The objects of the judicial power of the Church.

1. To the manner in which ministers are admitted into the Church of Scotland, belong the following particulars:—

First. *The trial of the qualifications of the candidates for admission.* By standing laws, the previous education of these candidates—the amount of the testimonials they must bring from the professors under whose inspection their education was conducted—the nature of the exercises they must perform for the satisfaction of those by whom they are tried, and all the other pre-requisites in order to their obtaining a

license to preach the Gospel, are distinctly prescribed. When a student has gone through a full course of philosophy, in some University, and has, after finishing that course, continued to prosecute the study of divinity for the time prescribed, he may be proposed to a Presbytery, in order to be taken upon trials. But the Church, with a becoming jealousy of her most sacred right, does not permit Presbyteries to take any student upon trials, without the consent of a superior court, known in Scotland by the name of the Synod; by which means, if a report unfavourable to the character of the candidate has arisen in any of the Presbyteries of which the Synod is composed, his trials cannot proceed, till the matter is inquired into. If Presbyteries are guilty of oppression in trying those whom the Synod allows them to take upon trials, redress may be obtained by an appeal to their ecclesiastical superiors. But, as there is more reason to apprehend that Presbyteries will discover too much facility in the trial of young men, than too much severity, they are wisely invested with powers ample, and, in some respects, discretionary, lest the apprehension of being wantonly brought into embarrassment and trouble for acting according to their conscience, might prove an additional temptation to remissness in the discharge of an important duty.

As the Church of Scotland does not sustain a license, granted by the dissenting classes in England, or by any community of Christians in foreign countries, all those whom she considers as licentiates, are persons of whose character, literature, and abilities, some Presbytery has had the fullest opportunity of judging, and who, at the time of their being licensed, testified their attachment to the doctrine, worship, discipline, and government of this Church, by subscribing the subjoined formula: viz.

"I do hereby declare, that I do sincerely own and "believe the whole doctrine contained in the Confes-

"sion of faith, approven by the General Assemblies "of this National Church, and ratified by law in the "year 1690, and frequently confirmed by divers acts "of parliament since that time, to be the truths of "God; and I do own the same as the Confession of "my faith. As, likewise, I do own the purity of "worship presently authorized and practised in this "Church, and also, the Presbyterian government and "discipline now so happily established therein, which "doctrine, worship, and Church government, I am "persuaded, are founded upon the word of God, and "agreeable thereto. And I promise, that, through "the grace of God, I shall firmly and constantly ad-"here to the same; and, to the utmost of my power, "shall, in my station, assert, maintain, and defend "the said doctrine, worship, discipline, and govern-"ment of this Church, by Kirk Sessions, Presbyte-"ries, Provincial Synods, and General Assemblies; "and that I shall, in my practice, conform myself to "the said worship, and submit to the said discipline "and government, and never endeavour, directly or "indirectly, the prejudice or subversion of the same. "And I promise, that I shall follow no divisive "courses from the present establishment in this "Church, renouncing all doctrines, tenets, and opin-"ions whatsoever, contrary to, or inconsistent with "the said doctrine, worship, discipline, and govern-"ment of this Church."

These licentiates are under the inspection, and, in some respects, subject to the orders, of the Presbytery within which they reside; and the nature of their situation is properly expressed by the ecclesiastical name Probationer; a name, which reminds them that the course of their studies, as well as their general conduct, should be directed with a view to their future establishment; and, that, during the time of their probation for the Ministry, although they have no right to dispense the sacraments, they may improve

their talents for composition and elocution, by preaching occasionally, as they are called. Unless, therefore, they be engaged to assist a clergyman disabled by age and sickness, they remain without any regular employment, or fixed charge, until they receive a presentation to a Church. They then undergo a second trial before the Presbytery, to whom the presentation is addressed, and are required by them to repeat their subscription to the formula. If they find that he is not qualified, in respect of doctrine, literature, or moral character, their sentence, declaring him unqualified, unless it be reversed by their ecclesiastical superiors, renders his presentation void.

Second. *The presentation of the patron.* Every parish has a patron, who nominates, or presents a minister. If this patron does not present, within six months after the commencement of the vacancy, the Presbytery may take such steps as they think proper, to supply the parish. He may not receive any money as a compensation for the presentation; and, by the laws against simony, the candidate for presentation, who is guilty of it, is punished by deposition. No candidate, but one who has been licensed by the Church, can be presented to a parish. And every candidate thus licensed, must be admitted by the Presbytery; or the patron retains the whole income of the benifice in his own hands. The Church, however, possesses competent power to extend her trial of candidates for presentation, to those particular qualifications which local circumstances render indispensable.

Third. *The voice of the people.* These have an opportunity of expressing their sentiments in two different ways. Before a Presbytery to whom a presentation is addressed, take the candidate upon the second trials, which, if a probationer, he is, by the laws of the Church, required to undergo, they appoint him to preach in the parish Church; and, whether he is probationer, or an ordained minister,

they assemble there upon a day, of which notice has been given to the parish, at least ten days before. After a sermon suited to the occasion, by one of their number, they inform the people, that a presentation in his favour has been received, and ask them to subscribe a paper named a call, inviting him to be their minister, and promising him subjection in the Lord. It has been the immemorial practice of the Church of Scotland, by appointing the moderation of a call, to give the people an opportunity of encouraging the labours of their future minister, by addressing to him this invitation; and, in consequence of this practice, one of the legal steps in the settlement of a minister, is a sentence of the Presbytery sustaining the call. But whatever was the state of matters at the time when the practice began, it is now understood, that a call may be sustained, however small the number of subscribers. For although the matter was long vehemently contested, and is still occasionally the subject of discussion, the Church courts have shown, by the train of their decisions, during the greater part of the last century, that they do not consider themselves as warranted by law to refuse admission to a presentee, upon account of any deficiency in the subscriptions to his call.

The second way in which the Church provides for the voice of the people being legally heard in the admission of their Minister, is, by giving the inhabitants of a parish a right to appear as accusers of the presentee. At any time, during the course of his trials, they may give in to the Presbytery, a libel, charging him with immorality of conduct, or unsoundness of doctrine. When they present the libel, they bind themselves, under pain of ecclesiastical censure, to prove it; but the Presbytery is not at liberty to proceed to the settlement, till the libel be discussed. After the trials of the presentee are finished, all who have any objections to his life or

doctrine, are summoned, by a paper read from the pulpit, which is called an edict, to appear on the day appointed for his ordination, which is at the distance of not less than ten days from the reading of the edict, and may then, without the formality of a libel, state their objections as matter of charge. The charge is disregarded by the Presbytery, if it is frivolous; and as proof must be instantly adduced, the edict does not afford any occasion of vexatious delay, but it gives persons, the most unacquainted with the forms of business, an opportunity of stating their personal knowledge of any circumstance in the character and conduct of the presentee, which renders him unworthy of being a minister of the Gospel.

Fourth. *The solemn deed of Presbytery.* If no bar has arisen in consequence of the edict, the Presbytery proceed, upon the day of which notice has been given, with a solemnity corresponding to the nature of the Ministerial office, to complete the settlement of the presentee. After a sermon suited to the occasion, one of their number, who had been appointed to perform that service in their presence, and in face of the congregation, proposes to the presentee the following questions, appointed by the 10th Act of the General Assembly, 1711, to be put to ministers, at their ordination.

1. "Do you believe the Scriptures of the Old "and New Testament to be the word of God, and "the only rule of faith and manners?

2. "Do you sincerely own and believe the whole "doctrine contained in the Confession of faith, ap-"proven by the General Assemblies of this Church, "and ratified by law, in the year 1690, to be founded "upon the word of God? And do you acknowledge "the same as the confession of your faith; and will "you firmly and constantly adhere thereto, and, to "the utmost of your power, assert, maintain, and "defend the same, and the purity of worship as pre-

" sently practised in this National Church, and as-
" serted in the 15th Act of Assembly, 1707?

3. " Do you disown all Popish, Arian, Socinian,
" Arminian, Bourignian, and other doctrines, tenets,
" and opinions whatsoever, contrary to, and incon-
" sistent with, the foresaid Confession of faith?

4. " Are you persuaded that the Presbyterian go-
" vernment and discipline of this Church are found-
" ed upon the word of God, and agreeable thereto?
" And do you promise to submit to the said govern-
" ment and discipline, and to concur with the same,
" and never endeavour, directly or indirectly, the
" prejudice or subversion thereof; but, to the utmost
" of your power, in your station, to maintain, sup-
" port, and defend the said discipline, and Presbyte-
" rian government, by Kirk Sessions, Presbyteries,
" Provincial Synods, and General Assemblies, during
" all the days of your life?

5 " Do you promise to submit yourself willingly
" and humbly, in the spirit of meekness, unto the
" admonitions of the brethren of this Presbytery, and
" to be subject to them, and all other Presbyteries
" and superior judicatures of this Church, where
" God, in his providence, shall cast your lot; and
" that according to your power you shall maintain
" the unity and peace of this Church against error
" and schism, notwithstanding of whatsoever trouble
" or persecution may arise; and that you shall follow
" no divisive courses from the present established
" doctrine, worship, discipline, and government of
" this Church?

6. " Are not zeal for the honour of God, love to
" Jesus Christ, and desire of saving souls, your great
" motives and chief inducements to enter into the
" functions of the holy Ministry, and not worldly
" designs and interest?

7. " Have you used any undue methods, either
" by yourself, or others, in procuring this call?

8. " Do you engage, in the strength of Jesus

"Christ, our Lord and Master, to rule well your "own family, to live a holy and circumspect life, "and faithfully, diligently, and cheerfully to dis- "charge all the parts of the Ministerial work, to the "edification of the body of Christ?

9. "Do you accept of, and close with the call to "be pastor of this parish, and promise, through "grace, to perform all the duties of a faithful minis- "ter of the Gospel, among this people?"

Having obtained by his answers, the declarations, promises and engagements which that act requires, he proceeds to invest him with the full character of a Minister of the Gospel; conveying to him, by prayer, and imposition of the hands of the Presbytery, all the powers implied in that character. He then, in name of the Presbytery, receives and admits the person thus ordained, to be minister of the vacant parish; by which deed, the Presbytery, in execution of the office committed to them as a branch of the established Church, constitute a connexion between him and the inhabitants of that parish; which gives him a legal title to the emoluments provided by law for the person who officiates there; which, during its subsistence, renders him incapable of holding any other charge that has the care of souls; and which, during his life, can be dissolved only by an act of the Church, either accepting his resignation, or deposing him from the office of a minister, or translating him to a different charge.

If the person presented has been formerly ordained, it is not competent to repeat the act of ordination: but he is required by the Presbytery, to declare in face of the congregation, that he consents and adheres to the declarations, promises, and engagements implied in his answers to the questions which were put to him when he was ordained, and he is then received and admitted minister of the parish.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

THE DOCTRINE OF GOOD WORKS.

TITUS iii. 8.

This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

THERE are two extremes into which professing Christians have fallen on the subject of good works. The one is, that they constitute an essential part of our justification before God; and the other, that they are not necessary evidences of our sanctification. The truth lies between these two opposite and hostile sentiments. Faith alone is the instrument or mean by which we procure pardon and acceptance with God; but this faith inevitably and infallibly leads to the discharge of every duty as far as it is known. Taking the apostle for our guide on this subject*, we shall illustrate,

I. The nature of good works:

II. The duty of all believers to perform such works: and

III. The reason of this duty.

The explanation of these particulars will exhibit

* We wave every critical remark on these words, because we consider the translation to convey the true meaning of the apostle.

the doctrine of good works, as held by all the advocates of free and sovereign grace.

1. Works, or the actions which a dependant, but real agent performs, are internal, when the powers of the soul are alone called into exercise; and external, when done by our bodily organs.

Goodness in general is that quality of any thing whereby it possesses the property it ought to have, or is capable of attaining the end for which it was intended. It may be viewed as supernatural, physical, and moral. Moral goodness, which is here meant, is that quality by which any thing possessing it, is conformable to the moral law, or the eternal rule of right and wrong, which God gave to man at his creation. Of this law there are remains existing among those who are deprived of the light of revelation, which constitute what is called the law of nature. From this law are drawn the fundamental principles of civil or political law. Conformity to the law of nature constitutes natural goodness, or the goodness which men may possess, who know not the true God as revealed. Conformity to the laws of our country, constitutes civil or political goodness, or the goodness of men as mere members of society, and subjects of government. Both these species of goodness are necessarily imperfect, because the laws, from conformity to which they arise, are necessarily imperfect in their nature, and consequently in their obligation. The moral law exists only in a perfect state in the Scriptures of the Old and New Testament. Conformity to this law as thus revealed, is true moral goodness. Such conformity no man, by nature, possesses: for all men are transgressors of this law.

Good works, then, without making any more preliminary remarks, are the internal, or external actions of a regenerated person, which are conformable to the

moral law of God, as contained in the Scriptures. According to this definition or description of good works, there are three things which require our special notice, to enable us to form a correct opinion on this subject: the first is, the law; the second, the properties of good works; the third, the conformity of these works to this law.

First. The law, as has been stated, is the moral law. This was published, in the form of ten commandments, from Mount Sinai, and afterwards summed up by Christ in supreme love to God, and to our neighbours as ourselves. It was originally given to Adam as a covenant of works; the condition of which was perfect obedience; its promise everlasting life; and its penalty death, temporal, spiritual, and eternal. Though this law was broken by Adam, and in him as their federal head, by all his posterity, yet since we are born under it, it remains binding upon us all. Our sin, by disabling us, has not released us from our obligation to obey it. It is holy, just, and good, being the transcript of Jehovah's perfections. It is spiritual, extending to the thoughts, desires, and motives of men. It remains unchangeably the same, as to its condition, promise, and penalty. In this form, as a covenant of works, Christ fulfilled it for all believers, by obeying its precepts, and suffering its penalty. He magnified it, and made it honourable in the eyes of men, angels, and devils. Under the Gospel, therefore, it is promulged by our great Surety, as a rule according to which all his redeemed must regulate their conduct. This he enables them to do by his grace, enlightening them and sanctifying them. They walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and abounding therein, to the glory of God.

Secondly. The properties of good works are,

1. That they must be directly or indirectly com-

manded by God in this law, as revealed in the Scriptures. There is no other rule of our actions, for there is no other standard of right and wrong.

2. They must originate in a principle of spiritual life. This life, which is something distinct from natural or rational life, we must possess, or we can do no work conformable to the law: for we are, as creatures, transgressors of that law. Can an evil tree bring forth good fruit? Before the fruit can be good, the tree must be made good. Before we can be fruitful in every good work, our natures must be changed. We must be regenerated, made alive, by the Spirit of God. This mode of reasoning is common in our daily occurrences. Before a dishonest man can voluntarily do honest actions, he must become honest in principle. Before a drunkard can act as a sober man, he must become a sober man. Thus, before a rebel against God, a transgressor of his law, can obey that law, he must become the friend of God, and an obedient subject of his authority. The reason why men hesitate to acknowledge the necessity of regeneration, is, because they are ignorant of God's holy and spiritual law. To this, we are absolutely, in the words of an apostle, 'shut up.' It justly demands what we cannot perform. It acts as a schoolmaster to lead us to Christ, who is the end of the law for righteousness. His redemption, applied by his Spirit, produces a change of heart, and consequently of conduct. Spiritual life displays itself by the steady practice of good works. These works are all of them wrought from a principle of spiritual life, without which principle they cannot be really good. The importance of this part of the subject, requires an enlargement.

A work, to be morally good, must be done with unfeigned humility. Pride, as it is inconsistent with our dependant and corrupted nature, so it mars every

action tinctured with it. What have we, which we have not received? Now, if we have received it, why do we glory as if we had not received it? This we ought to realize. We ought to acknowledge that we have lost our power to do good, by sin. Such is the testimony of experience, as well as Scripture. Poor in ourselves, we must seek ability from Christ to do our duty. They who have never realized their unworthiness and weakness, never can do what is acceptable to a holy God, or really good in itself. They can do nothing conformable to the divine law.

Further, *A work to be good must be done in faith.* This acknowledges God in Christ as reconciled, and draws the power of doing good from the righteousness and strength of Christ. It is on certain grounds assured, that the work to be done is commanded or permitted by God, and, notwithstanding the imperfections of that work, that God for Christ's sake, in whose strength it is done, will accept the same, and graciously reward it. "Whatsoever is not of faith," saith the apostle Paul, "is sin." Whoever doubteth, is condemned. These two declarations, though used in relation to the food we eat, is applicable to every action. Without faith, we are expressly told, it is impossible to please God. It accredits God in whatever he says or commands. The believer does not receive any thing as God's command, without conviction that it is really such. Faith is built on knowledge, which knowledge is derived from the Scriptures, the revelation of God. Whatever is therein directly or by induction known to be duty, faith receives and performs. It rejects the opinions and practice of others, our own opinions, and secret impulses, as sufficient authority in themselves, for proving a work to be good: for all these may be contrary to the divine law.

Faith produces love to God and man, and to

the divine law. *Without this love, no work can be good.* It constrains the Christian to a cheerful compliance with the command of God. If we love not God, we cannot do our duty to him aright; neither can we do our duty to men aright, unless we love them also. If this disposition do not prevail, indifference or evil passions will; both of which are immoral, or contrary to the divine law, which requires love.

Again. *A work to be good must be done from a principle of obedience.* It is not sufficient that we perform certain actions, because agreeable to our feelings, or our natural disposition. In all these our duty is forgotten, and God is not honoured. The believer feels a willingness to do what the law requires, because it is God's law, and he is under obligations to obey it as a rule of life.

Finally; *a work to be good, must be done with a denial of our own opinions, our honours, our profits, our pleasures, and a submission and subjection of ourselves in all things to the Lord, whose we are as his creatures.*

Such are the essential principles which produce and characterize good works, or actions conformable to the divine law—principles of spiritual life, or that life which originates in regeneration—principles excellent, and lovely, and commendable in themselves, and which produce excellent, and lovely, and commendable fruits. Of them we are destitute by nature: for we are by nature proud, unbelieving, lovers of ourselves, more than of God or others, disobedient and selfish. Of course, our actions or works, proceeding from such principles, cannot be good—they cannot be conformable to the divine law.

3. The last property of good works is, the end they contemplate. This end must be the best possible. It must be the same which the law by which

they are regulated, contemplates; and what is this but principally the glory of God? What better end can rational creatures propose to themselves than this? He is the greatest and best of beings; the source and pattern of all perfection; the giver of every good and perfect gift; the God in whom we live, and move, and have our being. Subordinate to this principal end, is the happiness of our fellow-men, and our own, both in time and eternity. Between these two ends there is a close and intimate connexion. We cannot separate them: for if we sincerely aim at the first, we must also aim at the last: indeed, we cannot love God if we do not love our fellow-men; and we cannot love our fellow-men, if we do not love God. It is not necessary that we should always think of this end in our works. It is sufficient, if it be the prevailing desire of our souls, and tendency of our conduct. Thus a person who travels to a certain place, does not, every step of his journey, think of that place, though his steps all are directed to it. Without such prevailing desire, an action, good in itself, would be to no purpose. Besides, it is to be observed, that the event is not to be confounded with the intention: the event does not make the action good, unless it proceeds from a right intention: for it oftentimes happens, that actions evil in themselves, or proceeding from an evil intention, are directed by God to a good end; as they were in the case of Joseph and our Saviour*.

These properties of good works, must be, and are, all of them, included in a good work: for if any one of them be wanting, it must be defective.

Having thus considered the law and the properties of good works, we now pass on to the

Third thing requisite to form a correct opinion on

* Ostervald.

this subject; which is, the conformity of these works to the divine law. This conformity is either necessary or accidental. Necessary, when the work is of such a nature that it cannot but be good, such as dedication of ourselves to God, love of him and of our brethren. Accidental, when a work may be good or bad, according to the disposition with which it is done; such as attending on the ordinances of worship, charity, hospitality, and the like. This conformity admits of degrees, though in this life it is always imperfect, because the spiritual life which originates this conformity, is imperfect. The best of men struggle with the remains of corruption. They are sanctified only in part, though striving after, and seeking for, more sanctifying grace.

These good works, the nature of which has now been explained, are divided into three great classes, according to the objects they contemplate, viz. *God, our fellow-men, and ourselves.* They are *works of godliness*, when they relate to the first, and include all acts of religion, strictly so called; *works of righteousness or justice*, when they relate to our fellow-men, including all the diversified works which belong to the different relations of life, from the highest to the lowest; *works of sobriety or temperance*, when they relate to ourselves, including all those works which promote our health, our comfort, and our happiness. Every situation in life has its peculiar works; and it ought to be the study of every one, as it is his duty, to ascertain what they are, and do them. There are works to be done privately and publicly; in secret; before our families and friends; and before community. The Christian's life is an active life. He must be doing the will of his heavenly Father, and in thus doing, he must progress. He must be going on to perfection, striving after more conformity to the divine law; struggling more vigo-

rously against indwelling corruption. Like the shining light which shines more and more to the perfect day, he must walk in his path, going on from strength to strength; from one degree to another; adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in him and abound, they make him that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

Letters from Mrs. Harriet Backus.

Canaan, 11th July.

OH! my dear ——, how innumerable are the mercies of our God! and how few our returns—how weak our praises! "Are we," as Dr. Watts says, "of such *hell-hardened* steel that mercy *cannot move?*" The kindness of a *suffering, dying Saviour*, the rich streams of mercy and forgiveness issuing from his bleeding wounds! will they not move these stubborn hearts to repentance and to love?

> "Oh! 'tis a thought would melt a rock,
> "And make a heart of iron move,
> "That those sweet lips, that heavenly look,
> "Should stoop, and wish a mortal's love!"

My hard stupid heart frightens me. "Can I deem myself a child, while I come so far short of duty? while I am so *altogether unprofitable?* Scatter, oh, my dearest Lord, these rising *doubts* and *fears;* smile on thy

unworthy servant, and save the soul that *would* be *thine*. But, why should a living man complain? a man for the punishment of his sins? I am sensible I deserve the withdrawings of God's countenance for ever. Ah! if we were treated according to our deserts, what could exceed our misery! But blessed be the Lord, who delighteth in mercy; whose free grace is boundless as our sins. He is my sun though he refuse to shine. Though for a moment he depart, he will not utterly forsake the dust who trusts in him. What is there in heaven or in earth, that I desire beside thee, O Lord most holy!

> To spend one day with thee on earth,
> Exceeds a thousand thousand days of mirth.

Ill health has kept me from the sanctuary to-day. I have had a still quiet sabbath, and room for self-examination. Like the humble publican, I would exclaim, God be merciful to me a sinner! I see so much of unbelief and sin mixed with my nature, that with grief and hatred of sin, I would turn from myself unto Christ, who alone is willing, able, and worthy to save. 'Tis one of the sweetest promises that ever saluted a mortal's ear, those who come unto me I will in no wise cast off. O ——, why will not poor perishing sinners listen to the blessed assurance, and flee unto the rock of safety! The situation of our young friends, and of this town in general, lies with uncommon weight upon my mind. O that they were wise, that they understood this, and would now attend to the things which relate to their everlasting peace! ——, let us be diligent, faithful to watch, and pray, not for ourselves, only, but others; that we yield not to the temptations with which we are surrounded, and thereby seal our eternal misery. What is the gain of the whole world to the loss of our immortal souls?

When I saw so many turning their backs upon the blessed ordinance last sabbath, indifferently gaz-

ing at the memorials of the Lord of glory, and practically saying to the wounded Saviour, you have died in vain, we will have no part in thee; my heart yearned with anguish, and my spirit whispered, Father, forgive them, for they know not what they do. Gratitude then succeeded. Like them I once was blind. O, the infinite mercy of that God who opened my eyes, to see the beauty of holiness, and the necessity of an interest in Jesus. The Lord hath shown himself gracious. He yet reigneth; let the earth rejoice. Hope in the Lord, O my soul, and be not disquieted within me! Do write to me ——; we need constant exhortation and provocation to good works.

Albany, 25th March, 1804.

My dear S——

MY heart will not acknowledge that it has neglected you, though your good letter is yet unanswered. Neglect must be the fruit of a colder sentiment than any I feel towards you, or ever can feel while I am sensible of your goodness, and the tenderness with which you love me. I have been but poorly in health since you was here, and been more than commonly crowded with weighty cares; yet, often has my every feeling responded to the truth of your position, that "tasteless and insipid are the common scenes," and common acquaintances of life, after such sympathy and refined enjoyment as springs from real friendship. I subscribed to it heartily, my dear S——, on the receipt of your letter; for that was salutary to my feelings, as the shadow of a rock to a weary, sun-burnt pilgrim. I had been, for three or four days, (from necessity you may well suppose,) conversant with a routine of company, as different from you, and from any thing I love, as from the pleasant hill before your dwelling, when a May morning gilds it. My

poor lonesome mind, accustomed not only to the absence of such conversation as I loved, but to hearing all I did not love, spoken of with ridicule; suffering, not only the want of christian communion, but pity and sorrow for the actually irreligious; had become quite depressed, (for me,) and really *felt* the truth of, "all is vanity and vexation of spirit"—when my kindest of friends came from the store, which was of itself reviving, and told me he had "a cordial for me;" such it proved ——; and shall we not, if we humbly trust in the great Physician of souls, always find our trials interspersed with cordials, without which we should faint, and become weary in our pilgrimage. From this little incident I found an ample scope for moralizing; whether to my own advantage or not, He only knoweth, "who is of purer eyes than to behold iniquity." The checks to our joys, and the alleviations of our sorrows, are wisely and sweetly intermingled: and though I sometimes feel sorrows and distresses incident to humanity—am sometimes caught, with the multitude, complaining of the miseries and follies of our world, yet my reason, and I hope my heart, assents to the wisdom with which it is governed. I think I would not wish it otherwise: for, were the scale of enjoyment more deeply laden, where should I have learned to say, with Job, "I loath it! I would not live always?" Where should I have been taught to "pant toward those eternal hills, whose heavens are fairer than they seem?" On the other hand, if the cypress of affliction was constantly to shade our days, and we were made to drink of the wormwood and the gall constantly, as our sins deserve, how could this frail nature support us through the vale of gloom? How should we devote the burthen of this life acceptably to Him, who demandeth cheerful sacrifices, and delighteth not in the sighs of the wretched? Oh! God hath done all things well; and it is sufficient, my dear

friend, to satisfy us with the world, that he governs it. His wisdom is at the helm. His providence directs all the minutiæ of creation. This belief is my comfort and my support. It enhances the blessings he so kindly pours upon me; and I hope and trust it will be an anchor to my soul in all the trials that may be in store for me to endure. In this world ye shall have tribulation, is the language of Christ. The Christian believes it; he expects it; and though his nature struggles under the stroke of adversity, his faith is triumphant; his resignation is sincere; and his peace, the world, as it gave not, cannot take from him.

Albany, Feb. 12, 1804.

I HAVE been in poor health ever since I have been a house-keeper, and some time before; so much so, that I have in a manner neglected all epistolary oblations to friendship, and thought myself highly favoured, whenever for a little season I have been able to attend to the more imperious calls of domestic concern. I am now better, but I dont know whether any wiser for bearing the yoke. Mercies have wooed and invited me to hasten my footstep to the source of pleasure; but my pace is tardy. Tender chastisements are given to impel me forward, but I move still like a sluggard. Nature, with all its sensualities, is drawing back, decoying, hindering my progress to those celestial regions where grace and glory shall find no more opponents. That idea is a comfort. Oh! it is a cordial to look forward, not to the moment, but to the eternity, when there shall be no more warfare between flesh and spirit; when corruption shall put on incorruption, and mortal be clothed with immortality. The triumph of grace is a triumph indeed, compared with which the triumph of a Cæsar is a pitiful lamentation. "Grace makes

the slave a freeman;" and the unshackled spirit spurning at the chains, which boast their power, may safely triumph over the grand enemies of nature, saying to one, Where is thy sting? and to the other, Where is thy boasted victory? Jesus—blessed be the name of our Redeemer—Jesus has procured this language, this victory for us. Oh! how ought we to love him, to serve him, to plead for him, and long to go to him!

When I see "the world" so faithful around me in the service of their idols—when I hear the buz of applause that mortals give to mortals—when talents and genius are arrogating or receiving that praise and adoration which can only be due to the Creator of them, and divine honours are paid to qualities that death will soon level to the dust, my heart exclaims, dear Saviour of the wretched! where are thy advocates? thy admirers? Where the eulogiums due to oratory such as thine? "It is finished," was the closing strain: Oh! the worth of that one short sentence! Not all the united powers of eloquence and mortal grace can reach it. A world cannot fathom, but an eternity shall admire it.—"It is finished."—Oh! ——, though negligence abounds, if we are his followers, let us take this for our creed, and trust in him who has thus completed the work. Salvation "is finished" on the Saviour's part: and on ours it will be, when we yield entirely to him. Does the world trouble you, or do you live above it? Has doubling yourself doubled your earthly cares? or are you seeking for nothing but the pilgrim's staff to travel through with? I ask you, "for where the Spirit of the Lord is, there is liberty," and may be it will do you good to examine your heart for an answer, and me to hear its award. As for me, my lines are cast in pleasant places; if I come short of the goal, the blood will be upon my own head: for, blessed be my Father, what many a sad soul la-

ments as a hinderance in the Christian race, is not my portion; my kindred soul is my assistant, my help meet in truth.

***A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by* JOHN CHAPPEL WOODHOUSE, M. A.**

CHAP. VIII.

The internal evidence respecting the Apocalypse; from the completion of its prophecies; from its correspondence in point of doctrine and of imagery with other books of divine authority: objections of Michaelis answered; true character of the beauty and sublimity in this book; argument thence derived; comparison of the Apocalypse with other writings of the same age: Hermas and second book of Esdras. Objection arising from the obscurity of the book answered.

(Continued from page 99.)

WE now proceed to the *internal* evidence; in the examination of which, we no longer rely on *external* witnesses. We search the work itself; we try its *interior* marks and character; and determine, by the judgment thence arising, whether it be of divine authority. The inquiry will be two-fold. 1st, Whether, from the internal form and character of the Apocalypse, it appears to be a book of divine inspiration. 2dly, Whether it appears to have been written by the Apostle John.

I. If all, or indeed most Christians, were agreed upon the same interpretation of the Apocalyptic Prophecies, this question might be determined by a short and summary proceeding. It would only be necessary to ask—Have these prophecies been fulfilled? for, if it be answered in the affirmative, the con-

sequence immediately follows; the Prophet was inspired, and his book is divine.

This criterion may, in some future time, when the Apocalyptical Prophecies have been more successfully studied, produce sufficient evidence to the point in question. But it cannot be applied at present, so as to produce general conviction. We must argue from points in which there is a more general agreement. Omitting therefore for the present, the important question, (which it would take a very large compass to discuss,) whether the prophecies have been generally fulfilled or not, we may consider the book independently of this evidence. We may compare the doctrines which it exhibits, and the pictures and images which it presents, with those contained in other writings universally acknowledged to be of divine authority.

To do justice to this topic, would require a regular examination of the whole book; a particular induction of passages, by a comparison of which with other texts of Scripture, their agreement or dissimilarity would appear, and arguments be derived, to determine whether it came from the same source. This proceeding would be too extensive and voluminous for the sketch I now offer; but, as I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights, as in other sacred scriptures; yet not delivered in such a manner as to be apparently copied from other inspired writers, but from some original prototype of the same kind, which these other writers also seem to have copied. There is, in short, between the writer of the Apocalypse, and his predecessors in the sacred office of Prophet, that *concordia discors*, that agreement in matter, but differ-

ence in manner, which is observed in painters, who delineate and colour in different stations from the same *original* object; and this will be allowed to be a strong *internal* evidence of the divine origin of the Apocalypse. I should feel myself obliged to treat more at large this subject, if much had been advanced by the adversaries of the Apocalypse, to deny this fact. The ancient objection made *by some before Dionysius*, that "the Apocalypse is unworthy of any "sacred writer," is not now persisted in, and deserves not a particular refutation; it will indeed be refuted in every step as we proceed.

Michaelis has allowed that the internal structure of the Apocalypse is noble and sublime; that "the imitation of the ancient Prophets is, for the most part, more beautiful and magnificent than the original*; more short, more abounding in picturesque beauties†." Whilst I agree with him in this decision, I would point out the cause of it. It is not to be accounted for from the superior ability or art of the writer, (for there is in him no aim at eloquence;) he drew simply, nay, with rude lines, from the heavenly objects before him; they were frequently the same objects from which other sacred penmen had coloured; but they were presented to the writer of the Apocalypse in a more noble attitude and appearance, by his Divine Conductor.

The DOCTRINES OF CHRISTIANITY are by no means a principal subject of the Apocalypse; but if we advert to the doctrines delivered in this book, we shall find a perfect congruity with those delivered in other apostolical writings. No doctrines are herein taught, which are in the least degree at variance with any divine revelation of the New Testament. Michaelis entirely acquits the Apocalypse of the general and unfounded charge advanced by Luther, that "Christ is not taught in it‡;" but I am sorry to ob-

* P. 533, 534. † P. 543. ‡ P. 538.

serve that he afterwards qualifies this just concession, by asserting that "the true and eternal Godhead of Christ is certainly not taught so clearly in the Apocalypse, as in St. John's Gospel." Could he expect so clear an exposition from a prophecy, which respects chiefly future events, as from a Gospel which the ancients have described as written principally, with the view of setting forth the divine nature of Christ? But this divine nature is also set forth in the Apocalypse; and as clearly as the nature of the book, and its symbols, can express it. He is described as sitting on the throne of his Father's glory, "in the midst" of that throne, far beyond the cherubim, far above all principalities and powers; and all the heavenly inhabitants are described as falling prostrate before him, as to their God*. And all this is exhibited in a book which denies worship to angels†. But lest symbols should not carry sufficient expression with them, words unequivocal are added. He is called, (and nowhere else in Scripture but in St. John's writings,) "the WORD OF GOD‡," which, (notwithstanding all that our author has advanced to lower the meaning of the expression,) can be understood only in the same sense as the same words of the Gospel, to which indeed it evidently refers. The primitive Christians understood it in this sense; and because it could be understood in no other, the Alogi rejected the Apocalypse for the same reason that they rejected the Gospel of St. John §. Our Lord is also described in the Apocalypse, as the "Alpha and Omega," the first and the last; which expression, notwithstanding any attempts to lower its signification, will be understood by orthodox Christians to mean that divine nature, which from "the beginning was with God," the original Creator and final Judge of the world.

* Rev. iii. 21. v. 6. ad. fin. † Ch. xxii. 8.
‡ Ch. xix. 13. § Epiphanius, Hær. 15.

With the same view of supporting his argument, Michaelis has represented the dignity of Christ as lessened in the Apocalypse, because he happens to be mentioned *after* the Seven Spirits, which our author supposes to represent seven angels. But this cannot be thus interpreted; because the Seven Spirits *stand before* the throne, but Christ has his *seat upon it, and in the midst of it.* And, indeed, reasons may be assigned, why Christ is mentioned *after* the seven Spirits. They are represented standing in presence of the throne, before he enters to take his seat. They compose a part of the heavenly scenery, and are so necessarily connected with the throne, and *with Him that sate thereon*, that the mention of the one brings the mention of the other. But our Lord was not seen till afterwards. And if he be mentioned last, it is only to dwell the longer upon his divine glories, which occupy four verses in this description; whereas the Seven Spirits are only named.

There is one passage in the Apocalypse, which by having been literally and improperly interpreted, has given offence to pious Christians in all ages of the Church, as introducing doctrines inconsistent with the Gospel purity. This is the description contained in a part of the twentieth chapter, where the servants of Christ are seen raised from the dead, to reign with him a thousand years. But this is no *doctrine*, it is a *prophesy*, delivered in a figurative style, and yet *unfulfilled.* Such a prophecy, no judicious person will attempt to explain, otherwise than in very general terms: much less will he draw from it any *doctrine*, contradictory to, or inconsistent with, the known word of God. The prophecy, we trust, will, in its due time, be fulfilled, and thereby the truth of God will be gloriously manifested. In the mean time it must be received as the word of God, though we understand it not. The extravagant notions of the Chiliasts are, therefore, no just imputation on the Apo-

calypse; which must not be accused of containing unscriptural doctrines, in passages which cannot yet be understood. Other places of the Apocalypse, which are objected to by our author in his section on "The Doctrine delivered in the Apocalypse," will be found to contain no *doctrines*, but figurative representations of future events, which he appears to have misconceived.

We may, therefore, truly assert of the Apocalypse, that, fairly understood, it contains nothing which, either in point of doctrine, or in relation of events, past or to come, will be found to contradict any previous divine revelation. It accords with the divine counsels already revealed. It expands and reveals them more completely. We see the gradual flow of sacred prophecy, (according to the true tenour of it, acknowledged by divines,) first a fountain, then a rill, then, by the union of other divine streams, increasing in its course, till at length by the accession of the prophetical waters of the New Testament, and, above all, by the acquisition of the apocalyptical succours, it becomes a noble river, enriching and adorning the Christian land.

Michaelis speaks in high terms of the beautifully sublime, the affecting and animating manner in which the Apocalypse is written. But in what does this extraordinary grandeur and pathos consist? Not in the *language*, as he seems to imagine; for the evidence which he brings to confirm this notion, goes directly to refute and contradict it. "The Apocalypse," says he, "is beautiful and sublime, &c. not only in the original, but in every, even the worst translation of it *." But is this the description of a beauty and sublimity arising from *language?* Will such stand the test of a bad translation? far otherwise. Beauty which consists in language only, is seen to vanish

* P 533, and again ch. iv. sect. 3. p. 112.

with the language in which it was written, and in translation is very seldom preserved. But there is another kind of beauty, another kind of sublimity, which even a bad translation may convey: and excellence which stands this trial, is found to consist, not in language, but in ideas and imagery. These, in the Apocalypse, are so grand, so simple, so truly sublime, that, even rudely represented in any language, they cannot fail to elevate, to alarm, or to delight. This prophetical book can boast, indeed, no beauty of diction, so far as respects mere language. The words and expressions are rude and inharmonious, and, on this account, there is no book that will lose less by being translated. But this pure and simple sublimity, which is independent of the dress of human art, and to be found perhaps only in the sacred Scriptures, whence was it derived to this book? which, on this account, must be pronounced to be either an heavenly production, like the other divine writings; or, such an imitation, such a forgery, as the Christian authors of that time were not likely, were not able, to produce. For there has been observed to be a very unequal gradation and descent, in point of pure, simple eloquence, just sentiment, and unsullied doctrine, from the Apostles, to the Fathers of the Church. And this circumstance has been applied, as an argument, to show, that the books of the New Testament are of superior origin, and could not be fabricated by those Fathers, or in those times *. The same argument may be applied to the origin of the Apocalypse, and with more force and effect, since it appears to have been published in the very times of these first Fathers. "Whence," we may ask, almost in the words of Scripture, "whence hath this book these things? What wisdom is this which is given unto it †?"

* By Le Clerc, and by Jortin, Eccl. Hist. † Mark vi. 2.

In the word of God there is a grandeur and majesty independent of the accidents of language, consisting in the greatness and sublimity of the things revealed. Men of genius may catch some sparks of this heavenly fire, they may imitate it, and with considerable success. But no one is found so confident in this kind of strength, as to neglect the arts of composition. Mahomet was a man of superior genius; in writing his pretended revelation, he borrowed much from the Sacred Scriptures; he attempted often, in imitation of them, to be simply sublime; but he did not trust to this only; he endeavoured to adorn his work with all the imposing charms of human eloquence, and cultivated language; and he appealed to the perfection of his compositions, as a proof of their divine original. Such an appeal would have little served his cause in a critical and enlightened age; which would expect far other internal proofs of divinity, than those which result from elegant diction. The learned of such an age would reject a prophet appealing to a proof which has never been admitted with respect to former revelations; a prophet, who both in doctrine, and in the relation of events, past and future, is seen to contradict, or add strange extravagant conceits to the credible and well-attested revelations of former times *.

There is nothing of this kind in the Apocalypse. Compare it with forged prophecies: many such have been written; some calculated to deceive, others only to amuse. These works, if they amaze us, as appearing to have been fulfilled, are commonly found to have been written *after* the events foretold, and to have a retrospective date which does not belong to

* In the Koran, which admits the heavenly origin and divine mission of Jesus Christ, he is represented as returning to the earth, marrying, begetting children, and embracing the Mahometan doctrines; and this is said plainly and without figure or mystery; and the reasons are plain why it is so said.

them †, But no one can show that the Apocalypse contains prophecies, which were fulfilled before they were written.

(To be continued.)

REVIEW.

A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp. 95. 12mo.

"TAKE especial care," said the late bishop Horseley, in his primary charge to the clergy of the diocese of St. Asaph, "before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not; that, in the mass of doctrine which of late it is become the fashion to abuse, under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the Reformed Churches: lest, when you fall foul of Calvinism you should unwarily attack something more sacred, and of higher origin. I must say," adds that able prelate, "that I have found great want of this discrimination in some late controversial writings on the side of the Church, as they were meant to be, against the Methodists: the authors of which have acquired much applause and reputation, but with so little real

† Thus the Sibylline Oracles, the Testaments of the Twelve Patriarchs, Virgil's Anchises in the Elysian Fields, Gray's Bard, &c.

knowledge of their subject, that, give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians only, and archbishop Laud, but, upon these principles, I will undertake to convict the Fathers of the Council of Trent of Calvinism. So closely is a great part of that which is now *ignorantly* called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the Church, if such apologists would withhold their services.

"Non tali auxilio, nec defensoribus istis."—P. 26, 27.

Such an apologist as the bishop describes, is the writer before us; evidently ignorant of the subject he has undertaken to ridicule, or wilfully misrepresenting it, that he may draw down upon it public execration. His professed design is, to show that *Calvinism* is not founded in Scripture or reason. He does not, however, inform the reader specifically, whether he meant by Calvinism the doctrines advocated by certain divines called Calvinistic, or the doctrines adopted by the Churches so called. This ought to have been done as well for the sake of perspicuity in prosecuting the investigation, as of justice to the Churches whose doctrines are attacked. As these Churches have never adopted the writings of Calvin and others as their creed, the extracts from them, even if correctly given, do not exhibit "a full length portrait" of their faith. What their faith is, they have published to the world in an open, explicit manner. Any person desirous of information on this head, may find it, with the utmost ease, in the Belgic, the Westminster, and French Confession of faith; in the Canons of the Synod of Dort; in the Heidelberg and Westminster Catechisms; in the Assembly's Annotations on the Scriptures; and the Annotations published in Dutch, by the authority of the Church of Holland. In these different works

the real doctrines called Calvinistic in their connexions and details, are contained. No other works are acknowledged by Calvinistic Churches as their standards. We wish, that they who are enemies of Calvinism, in their attacks upon it, and some of those who profess to be its friends, in their writings explanatory or defensive of it, would recollect this. Many objections which the former now make to certain principles, by them considered Calvinistic, would thus be prevented, as it would appear that these principles are not Calvinistic: and many principles which the latter with great pertinacity and zeal, advocate as exclusively Calvinistic, would be found destitute even of the shadow of a warrant for the name.

We use the term Calvinism, without hesitation, as descriptive of a certain species of doctrines. But we utterly reject, and our opponents know that we reject, the idea, that Calvin was the first who advocated the system of truth, which passes under his name. We believe, and are ready to prove, that this system is contained in the Scriptures, and was the faith of the Church universal in primitive times, until Pelagius introduced his heresy. We also assert, without fear of being refuted, that in all the essential features of what is called Calvinism, as publicly avowed in the works to which we have referred, the first Reformers, not excepting those of the Church of England, were agreed. We say 'Calvinism, as publicly avowed in the works to which we have referred,' because we wish to be understood as explicitly denying, that a whole body of Christians are accountable for the sentiments of any individual among them, unless they as a body, avow those sentiments. To quote, therefore, the peculiar sentiments of any Calvinistic divine, as explanatory of the Calvinism of Churches, is dishonest and disreputable. The Church from which the 'Old fashioned Churchman'

has sprung, would suffer sadly by such a procedure on our part: for we could, in this way, prove that Church to be Socinian, if we felt disposed to quote Mr. Fellowes: or Universalist, if we quoted bishop Newton: or Arian, if we quoted Dr. Clarke and his associates: or *any thing else*, if we quoted the host of divines in that connexion, who are, as it respects discriminating doctrines, every thing and nothing, but 'the truth as it is in Jesus.'

These men have found an easy way, but how conscientious we know not, of subscribing the 39 Articles, and yet always contradicting them in their preaching and writings. They are, we are gravely told, 'Articles of peace,' "intended to exclude from offices in the Church, all abettors of Popery, Anabaptists, Puritans, who are hostile to an Episcopal constitution; and, in general, the members of such leading sects, or foreign establishments, as threaten to overthrow the Episcopal establishment*." And yet the royal declaration prefixed to these articles enjoins, "that no man shall either print or preach, to draw the article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article; *but shall take it in the literal and grammatical sense.*" Who can deny, with such evidence before them, the *matchless consistency* of these men?

These are the class of men in Britain, who, together with that class to which the Old fashioned Churchman belongs in this country, are attempting to move heaven and earth, with their cries about *the Church, the Church:* not unlike to those Jews in the days of the prophet, who trusted in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord, are these†. We mean by this allusion, no reflection upon that Church, or upon any who conscientiously prefer her communion: for our mot-

* Paley's Moral Philosophy, book iii. chap. 22.
† Jeremiah vii. 4.

to is, "let every man be persuaded in his own mind." But we protest against the blind bigotry of these advocates for *the Church*, being satisfied that their exclusive pretensions are as unscriptural as they are contradictory to the history of the primitive Church in her purest period.

We also advise them, if they will deign to receive advice from us, that in their future defences of the order or doctrines of *the Church*, they take care not to furnish us with weapons to injure themselves. How far the Old fashioned Churchman has done so, our readers will see in the prosecution of this review. He thought evil against us, "but God meant it unto good," to save much people from error. We do not wish, for we cannot imagine any thing more favourable to our cause, than that our adversaries should continue writing such works as this. Its author has, indeed, been complimented by his compeers, on his ability, his wit, and his zeal for *the Church*. The latter quality we own he displays in a high degree; but we are bold to say, that of the former ones he is destitute. He is a very Quixotte in valour, but unhappily for himself and his cause, a Quixotte also in wisdom. Like the hero of La Mancha, who mistook windmills for giants, our chivalrous Churchman has substituted a scheme of his own invention, (and who will deny his wonderful powers in this way, after the present specimen!) in the place of that which he professes to attack. He promises to furnish the reader with a portrait at full length; and, lo! on examination, the portrait turns out to be a shrivelled, mutilated caricature! If this be the consequence of ignorance, with the valorous knight above mentioned, we pity his folly for buckling on the armour of controversy, and throwing down the gauntlet to provoke a combat. But if this *caricature* be the creature of design, as we apprehend, we are astonished at his depravity, in distort-

ing truth, and misquoting authors; especially, since in his address to the reader, he says, "if you find misquotation, or false translation, in any degree affecting the sense, let the author be exposed to public censure." If he be thus exposed, it is his own fault. He has invited his fate; and they who have praised either his talents or his learning, must bear the exposure with him. We mean to exhibit him and his supporters in their true colours, that thus the truth may be known, and its interests advanced.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

attending this edition of 1000 Copies, including paper, wages, wear of types, &c. &c. amounts to about 3500 Rupees, or 437*l.*

It may not be esteemed irrelevant to the subject if we add that Providence appears to be opening a way for the distribution of the sacred volume in that district, by raising up one of our brethren, who was born in this country, and has laboured nearly two years with much acceptance in Bengal, and inclining him to devote himself to the work of the Lord in Orissa. He is now in a course of instruction relative to the language, of which on account of its near affinity with the Bengalee, a few months will probably put him in possession.

3. In the *Telinga* language the New Testament waits to be revised and printed, the whole being translated, and a beginning made in the Old Testament.

4. In the *Kernata* language the progress is nearly the same as in the Telinga; the New Testament being ready for revision, and a commencement made in the Old. In our last Memoir we mentioned that the alphabets of these two last countries are so nearly allied, as to only require the addition of a letter or two to the Telinga in order to adapt it to the Kernata. These additions to the Telinga we can easily make ourselves.

5. Relative to the *Guzerattee*, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and to slacken in the work of translation.*

6. In the *Mahratta* language, circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. The four gospels however are nearly printed off, and we have now a hope of being enabled to make better progress. It was observed in our last statement that the whole of the New Testament was translated into this language, and part of the Old.

7. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindosthanee* language. We have been enabled however to complete the better half of it, and hope soon to be able to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe the version will be generally understood.

8. The *Punjabee*, or language of the *Seeks*. The whole New Testament waits for revision. A fount of types is com-

* The liberal contributions which have been lately made, and remitted, from the north of Britain, from the Bible Society, and from America, will, we trust, remedy this inconvenience. Ed.

pleted in this character, and a commencement made in the printing.

9. The *Sungskrit*—In our last we acquainted you with our having begun a translation in this extensive, copious, and highly venerated language. We now can add that the whole of the New Testament is printed off, and that we have proceeded as far as the middle of Exodus in printing the Old. The New Testament contains somewhat more than 600 quarto pages, and the expense of printing this edition of *six hundred* copies, (which in our last was by mistake said to be a *thousand*) has been about 4000 Rupees, or 500*l*. Both the translating and the printing of the Old Testament are advancing with a considerable degree of vigour.

10. Relative to the *Burman*—Our brother Chater and F. Carey are assiduous, in studying the language. The former has begun translating, and the latter was about to commence. Under the direction of our Burman pundit, we have cut a neat fount of Burman types; so that every thing is ready for printing as soon as our brethren shall feel warranted to send any part of the scriptures for the press.

11. Relative to the *Chinese*—The encouragements given

on one block. When printed off the page is folded, so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree.

We have retained another learned Chinese (at 4*l.* per month, besides his board, &c.) to superintend the cutting of the characters, and to examine the translation with brother Marshman. After brother M. has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give his idea of the meaning of every sentence and character. As he has not the least previous acquaintance with the sense of the passage (not understanding English) brother M. has an opportunity of marking the least deviation from the original, and of canvassing such passages anew with Mr. Lassar, which is done previously to their being written for engraving. As this man boards with us, he has no connexion with Mr. Lassar; and indeed from a disposition common to the generality of the Asiatics, he is sufficiently disposed to find fault with his work if opportunity offers. This however is kept within due bounds by brother M.'s examining the dictionary with him for every character to which he ascribes a sense different from that in which it is used in the copy under revision. In the translation of the New Testament we are advanced to the epistle to the Ephesians.

12. Such is the state of the translations at the present time. In reviewing it you will perceive that in the Bengalee, the work is completed; in Sungskrit and Orissa, the New Testament is printed, and a commencement made in the Old; in Mahratta and Hindosthanee, the New Testament is nearly half printed; in Guzeratte, Punjabee, and Chinese, a beginning only is made in the printing; in the Telinga and Kernata, the New Testament waits for revision; and in Burman, we have types prepared, and a translation commenced.

13. Previously to our sending the last Memoir we had completed founts of *types* in the Bengalee, Nagree, Orissa, and Mahratta characters, besides the fount of Persian which we received from England. To these three more have since been added; namely, the Punjabee, the Chinese, and the Burman.

14. In our last we laid before the public an account of all that we had received for the purpose of translations from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of 12371*r.* 5*a.* 6*p.* We now lay before you for publication a continuation of the account.

Dr.

		Sr.	a.	p.	l.	s.	d.
1807.	To five months wages for pundits in the different languages, including the Chinese from August to December - - - - - -	2363	1	2	295	7	8½
1808.	Twelve months wages for pundits in the different languages, including the Chinese from January to December, with sundry extra expenses -	5333	2	9	666	12	11
	Chinese stationary - - -	600	0	0	75	0	0
1809.	Seven months wages for pundits in the different languages including the Chinese, from January to July - - - - - - - - -	3709	9	2	463	13	11
	Cutting 22 Chinese blocks	154	0	0	19	5	6
	An edition of the New Testament in the Orissa language containing 1000 copies, 8vo. 976 pages - - - - - - - - - -	3500	0	0	437	10	0
	An edition of the New Testament in the Sungskrit language, containing 600 copies, 4to. 552 pages - - - - - - - - - -	4000	0	0	500	0	0
	An edition of the historical part of the Old Testament, in the Bengalee language, 1500 copies, 8vo.	4500	0	0	562	10	0
	Expended - - - - - - -	24159	13	1	3019	19	6½
	Balance in hand* - - - -	5630	15	11	703	18	0½
	Total *S. R.*	29790	13	0	3723	17	7

* There is a mistake in the former Accompt, which makes the balance about 7d. more than it ought to be. The balance of that accompt in pounds should have been 1546*l.* 8*s.* 3*d.* 1-4.

Cr.

		Sr.	*a.*	*p.*	*l.*	*s.*	*d.*
1807.	By balance of former Accompt - - - - - - - -	12371	5	0	1546	8	10
	Messrs. Alexander & Co. from the fund raised in India from August to December - - - - - - - -	1500	0	0	187	10	0
1808.	Sundry Contributions - -	316	0	0	39	10	0
	Messrs. Alexander & Co. from the fund raised in India, and Mr. Grant's Legacy - - - - - - - -	7303	8	0	912	18	9
1809.	Messrs. Alexander & Co. on account of the British and Foreign Bible Society - - - - - - - -	8000	0	0	1000	0	0
	A contribution - - - -	300	0	0	37	10	0
	Total *S. R.*	29790	13	0	3723	17	7

15. At the close of the last Memoir, it was intimated that the expenses we had incurred in printing a part of certain versions, and providing materials for printing others, had in a great measure exhausted the balance which appeared to be in hand. Since that time we have to be thankful for supplies from various quarters; particularly, for a legacy of 10,000 Rupees left to the fund for translations by our late worthy friend *Mr. William Grant*, which is now expended, and of which we received between six and seven thousand Rupees, and since then for 1000*l.* out of a donation of 2000*l.* voted for translations by *The British and Foreign Bible Society.*

These unexpected and seasonable supplies, together with a few donations from individual friends in India, have enabled us to go on with the work to this day: and by a letter just arrived from *Hull*, we learn that Mr. Fuller in his tour thither, and into Scotland in the autumn of 1808, had collected for the translations upwards of *two thousand pounds* more. For all these interpositions we feel grateful; not only to our fellow-christians, for the confidence in us which their liberality implies, but to our God, whose providence in favour of the translation of his word may, we hope, be considered as a prelude to the success of the gospel.

16. The balance of 703*l.* 18s. 0½d. which remains in our hands, is already absorbed in the expense incurred by the ver-

sions of the Old and New Testaments now in the press; to say nothing of the founts of types we cast, and which, for reasons mentioned in the former Memoir, we do not carry to the account of the translations.

17. We are aware that numerous imperfections will unavoidably attend a *first* edition of any version; but without this a second and more correct one could not appear. When we consider the labour of selecting appropriate words, often of ascertaining grammatical rules, and in some instances of almost forming a system of orthography, we feel that the first attempt, notwithstanding its imperfections, has surmounted the greatest difficulty; and while it almost ensures a second speedily following, the labour attending the revision with an increased degree of knowledge is so gradual, easy, and pleasant, that compared with that of first wading through the stream, it scarcely deserves the name. This will particularly be the case when a method is adopted which we have in contemplation; namely, that of sending a copy of each version to every gentleman of our acquaintance, in any degree conversant with the language in which it is printed, and requesting his candid remarks upon it. From the aggregate of these remarks, we hope to avail ourselves for the perfecting of the work.

18. In our last we laid before you a sketch of the probable expense attending the completion of the translating and printing of the Old Testament in *one*, and of the New Testament in *nine* languages; namely, in Sungskrit, Mahratta, Orissa, Guzerattee, Kernata, Telinga, Seek or Punjabee, Burman, and Bengalee. As we must of course be able, after a lapse of two years, to form some clearer opinion, so as either to confirm or correct this sketch, we shall take a brief review of it. It was stated respecting these ten translations, that the sum of 3000 Rupees annually for the space of four years would suffice for the *translation* of them; and that about 46,000 Rupees more would complete the printing of them. On examining the Cash Accounts for the two last years, you will perceive that after the expense of the Chinese is deducted (which was not included in the ten) we have not possessed the means of applying 3,000 Rupees annually to these ten languages, but about 2000 only. For this sum of 4000 Rupees, three of these ten versions have been revised previously to their being actually printed off, and five more of them brought to the press. It is probable therefore that though the printing should require several years longer, yet the expense of revising and completing the other translations may be covered by little more than the remaining 8000 Rupees of the statement.—

Respecting the estimate for *printing*, the accuracy of it appears still more clear. The Sungskrit New Testament falls somewhat below the quantity of letter press given in the former estimate, as has the last volume of the Bengalee; and although the Orissa has exceeded the number of pages by more than 200, we have still been able to bring the expense within the bounds prescribed.

19. Relative to the other two versions, of which we gave an estimate, the *Persian* and the *Chinese*, the former is removed from under our care. Respecting the latter, we are able to speak with much greater precision than we could two years ago. From calculating how many pages of the original the blocks of the Chinese already cut have occupied, the probability is, that 700 of them will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for seven Rupees each. 700 multiplied by this number gives 4900 Rupees: so that it is quite probable that 5000 Rupees, or a little more than 600*l.* sterling will complete the engraving of the whole New Testament in this language. When this is done, any number can be thrown off at pleasure. We cannot certainly say how many copies one block will bear to have taken off. It is not impossible that the number may be 10,000. If however it be only half that number, at so moderate a price can Chinese paper be obtained in Calcutta, that considering the number of copies, the version will be cheaper, notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.

We are, dear brethren,

Affectionately your's,

William Carey, *John Chamberlain*, *William Robinson*,
Joshua Marshman, *Richard Mardon*, *Felix Carey*.
William Ward, *William Moore*,
Joshua Rowe, *James Chater*,

London Society for promoting Christianity among the Jews.

A Report of the Committee of this society appeared some months ago, the substance of which we shall lay before our readers. The lease of the late French Protestant church in Spitalfields, with a commodious house and premises adjoining, has been purchased, and converted into a chapel for the Jews. At this chapel Mr. Frey preaches a lecture to the Jews on Sunday and Wednesday evenings. An exhortation is also delivered on Friday evening. At first, from 200 to 500 Jews attended; and though this number has decreased, yet a spirit of inquiry has been excited among them, and their attention

is drawn to the subject of Christianity. This effect is increased by occasional lectures from eminent ministers both from among the clergy of the church and the dissenters.

At the Free-school opened by the society, from 300 to 400 children are regularly educated. This school was only intended as a means of inducing the Jews to send their own children in common with those of Christians, and this object has been gained. The Committee is now engaged in forming a plan for giving employment to such Jews as unite themselves with Christians.

The week before the chapel was opened, a Jewish rabbi, a native of Jerusalem, of respectable connexions, and acknowledged proficiency in Jewish literature, placed himself under the Society, declaring himself to have been long persuaded of the truth of Christianity. Convinced of the sincerity of his professions, the Committee have placed him under the care of a clergyman, with whom he has made considera- progress in the English, Latin, and Greek languages. He is already master of Talmudical and Cabalistical learning. Should this man continue to act consistently with his profession, he may prove of infinite use in promoting the designs of the society.

Under the care of the institution were placed no less than 36 Jewish children—24 boys and 12 girls. The case of two of the boys, who were orphans, and in a miserably destitute condition, when relieved by the society, is highly interesting.

The progress of the Society appears to have excited some uneasiness among the Jews; and several pamphlets have appeared, written by members of that body, the object of which is to counteract the efforts of the Society. These have been severally answered.

The Report concludes with calling on the public for support; and this call, we trust, will be listened to. We understand that in the few months which have passed since its publication, the progress of the institution has been more rapid than could have been anticipated; and that on the 13th instant, no fewer than thirty-one Jews, both children and adults, were publicly baptized, according to the rites of the Church of England. We cordially unite with the Committee in praying that the happy time may speedily arrive when Jew and Gentile, becoming one fold under one Shepherd, shall unite in one triumphant song of praise; Blessed be the Lord God, the light to lighten the Gentiles, and the glory of his people Israel! Amen.*

* We are happy to perceive that a subsidiary society for promoting the conversion of the Jews has been instituted at Edinburgh.

Extract of a Letter lately received by a Gentleman in Edinburgh, from one of the Directors of the London Society for promoting the conversion of the Jews to Christianity.

"I HAVE the pleasure to inform you that the Almighty seems to continue to smile upon our endeavours. We have now twenty-four Jewish children in the charity school, some of whom are indeed snatched as brands from the burning; others appear to have their minds peculiarly affected with divine truths. What Christian can be informed, without the most lively sensations, that the poor Jew boy, (mentioned in the Brief Report,) before he goes to bed, calls the children in the house together, and goes to prayer with them, in such a manner, that it would make a Christian blush? What Christian can read the letters, (copies of which I send you,) from a Jewess, a child of thirteen years of age, to her mother and sister, both Jewesses, without being deeply affected on the behalf of God's ancient people, and lamenting that so little has been done for their instruction in Christianity; in which case, through the divine blessing, many might now have been Israelites indeed, in whom is no guile; and others singing the praises of their God and Redeemer, in an upper and better world."

The following are copies of the letters alluded to in the preceding extract.

Rebecca Cohen's Letter to her Mother.

My very dear Mother,

I HAVE long wished to write to you; with pleasure, therefore, I embrace the present opportunity: and, first, let me thank you for your kind and pretty present. I hope my beloved parent will not be displeased with me, if I recommend to her the Gospel of the Lord Jesus. I hope I can say I love the word of God, the house of God, and the ways of God; and cannot rest until I hear that you love them too. Faith comes by hearing; and God says in the Scripture, Seek and ye shall find. They that wait on the Lord shall renew their strength; and several other passages encourage us to draw nigh unto God. Ah! then let us hear and heed God's sacred word, and pray over it, that we may be made wise unto salvation. How great was the love of God, to send his only Son to die for our sins, the just for the unjust! And shall not we accept his gracious offers of mercy? Shall we not receive him as our Saviour? How often do I think of what Jesus said to Nicodemus, *Ye must be born again.* Yes, my dear mother, I feel the necessity of this, both for you and myself, before we can enter the kingdom of heaven; and my daily prayer is, that we, and all we love, may know what

it is experimentally to feel this happy change, that old things with us may pass away, and all things become new. I am, with much affection, your dutiful child,

REBECCA COHEN.

Rebecca Cohen's Letter to her Sister.

My dear Sister,

I DOUBT you will not be a little surprised at receiving a letter from me. The reason of my writing to you is, to tell you what a sinner you are, which I fear you are ignorant of. I hope you will not think it an offence, for I mean very differently. I shall first recommend prayer to you; call upon God in all your distresses, and he will hear you. Remember, that unless you have a new heart, you cannot enter the kingdom of heaven; seek Jesus, and he will be found of you. Think what will be your feelings at the last day, if God should say, Depart from me, ye workers of iniquity, I know you not. But now, my dear sister, farewell, may the God of all mercies protect you, and bless you, and am your affectionate sister,

REBECCA COHEN.

Gravesend, Oct. 4th, 1809.

ful consideration of the subject in its variou
ticularly in relation to the probable success,
ties attending such an attempt: and that, after exa
the information which they can obtain, they cons
selves as devoted to this work for life, whenever Gou
providence, shall open the way.

"They now offer the following *inquiries*, on wl
solicit the opinion and a[illegible] of this Association.
with their present vie[illegible]eelings, they ought to
the object of missions, as either visionary or i
if not, whether they [illegible] to direct their
eastern or western wo[illegible]
age and support from [illegible]ci
or must commit them[illegible]rect
society; and what pr[illegible] measures they ought
previous to actual eng[illegible]nt.

"The undersigned, feeling their youth and inexpe.
look up to their father[illegible] in the church, and respectfully
their advice, direction and prayers."

ADONIRAM JUDSON, jun.
SAMUEL NOTT, jun.
SAMUEL J. MILLS,
SAMUEL NEWELL.

"After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale."

"The committee on the subject of Foreign Missions, made the following report, which was unanimously accepted.

"The committee to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

"The object of missions to the heathen, cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction 'go ye into all the world, and preach the gospel to every creature.' The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of missions, but sa-

credly to cherish their present views, in relation to that object: and it is submitted whether the peculiar and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the propagation of the gospel, and calling for correspondent attention and exertions.

"Therefore, voted, that there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands.

"Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this Association; and afterwards annually, five of them by this body, and four of them by the General Association of Connecticut.—Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

"It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

2 The object of this Board is to devise, adopt, and prosecute, ways and means for propagating the gospel among those, who are destitute of the knowledge of Christianity.

3 This Board shall, at every annual meeting, elect, by ballot, a President, Vice-President, and a Prudential Committee of their own number; also a Recording Secretary, and a Corresponding Secretary, a Treasurer, and an Auditor of the Treasury, either of their own number, or of other persons at their discretion.

4 The annual meetings of this Board shall be held alternately in Massachusetts and Connecticut, on the third Wednesday of every September, at ten o'clock, A. M. The place of every such meeting is to be fixed at the annual meeting next preceding. The President shall call a special meeting at the request of a majority of the Prudential Committee, or of any other three members of the Board. Five members of the Board shall constitute a quorum, a majority of whom shall be competent to the transaction of ordinary business.

5 The Prudential Committee, under the direction of the Board, shall have power to transact any business necessary to promote the object of the institution; and shall, in writing, report their doings to each annual meeting.

6 The Auditor by himself, or with such others as may be joined with him, shall annually audit the Treasurer's accounts, and make report to the annual meeting of the Board.

7 It shall be the duty of the Commissioners to receive all donations of money, other property and evidences of property, and the same deliver to the Prudential Committee; and the Committee shall deliver the same to the Treasurer, to be managed by him for the interest of the funds.

8 The Treasurer, in keeping his accounts, shall distinguish such monies as may be appropriated, by the donors, for immediate use, from such, the interest of which is alone applicable to use, and the principal is designed to form a permanent fund; the surplus of the former, which may, at any time, be in his hands, he shall place at interest, on good security, for such limited period as the Prudential Committee shall direct; and the principal of the latter he shall place and keep at interest, or vest in stock, as he shall be ordered by the Board, or by the said Committee.

9 The Prudential Committee shall keep an account of all monies and other property, or evidences of property, by them received, and of all payments by them made either to the Treasurer, or for other purposes; and of all orders by them drawn on the Treasurer: And their accounts shall be annually audited and reported to the Board.

10 The Commissioners shall be entitled to be paid their

necessary expenses incurred in going to, attending upon, and returning from, meetings of the Board; and all officers of the Board shall be, in like manner, entitled to be paid their necessary expenses, as they shall, in each case, be liquidated and allowed by the Board; but no commissioner or officer shall be entitled to receive any compensation for his personal services.

11 The appointment of Missionaries, their destination, appropriations for their support, and their recal from service, when necessary, shall be under the exclusive direction of the Board.

12 A report of the transactions of this Board shall annually be made, in writing, to the respective Bodies, by which the Commissioners are appointed.

13 This Board will hold correspondence with Missionary and other Societies for the furtherance of the common object.

14 This constitution shall be subject to any additions or amendments which experience may prove necessary, by the Board at an annual meeting; provided the additions or amendments be proposed, in writing, to the Board at the preceding meeting.

JOHN TREADWELL,
JOSEPH LYMAN,
SAMUEL SPRING,
CALVIN CHAPIN,
SAMUEL WORCESTER.

The Board then proceeded to the choice of officers for the year ensuing, and the following were elected;

His Excellency John Treadwell, Esq. President.
Rev. Dr. Spring, Vice-President.
William Bartlett, Esq.
Rev. Dr. Spring,
Rev. Samuel Worcester, } *Prudential Committee.*
Rev. Calvin Chapin, Recording Secretary.
Rev. Samuel Worcester, Correspond. Sec'y.
Deacon Samuel H. Walley, Treasurer.
Mr. Joshua Goodale, Auditor.

Extract from the Minutes of the proceedings of the Seventh General Synod of the Associate-Reformed Church, in North-America.

Mr. MATHEWS, from the committee on the subject of psalmody, presented the following report, viz.

The committee to whom was referred the petition of sundry members of the congregation, whereof the Rev. GEORGE MAIRS is minister, and the request of the Synod of New-York, relative to an improved version of scriptural psalmody, *submit* the following report, viz.

It is now upwards of one hundred and fifty years since the present version of the psalms of DAVID was introduced into the church of Scotland. During that period great changes have passed upon all the languages of Europe, so that works not written with the most scrupulous regard to purity of diction and the essential character of a language, have become, in some degree, antiquated. This has happened to our present version of psalms, in common with almost every other human production of the same age. It cannot be disputed, that the difference between the actual state of the English language, and the phraseology of that venerable book, is marked and striking. The wonder is, that, all things considered, it has stood its ground so long. The preceding version, viz. that of STERNHOLD and HOPKINS, grew obsolete in a much shorter time, and rendered it necessary to meet the varied state of language by the substitution of the present, which is known as ROUSE'S version.

Your committee, instead of being surprised at the overture which has been referred to them, are rather surprised that, viewing the state of our mother tongue and of religious feeling in those parts of our country where the native population is filling our churches, such an overture has been delayed so long. The fact of its originating among the people themselves, and in a congregation where there is a great preponderance of members, habituated from their infancy to our present version, is proof that the most serious inconvenience is beginning to be felt, and requires the efficient interference of this Synod.

Your committee are aware of all that respect which is due to habits long established, and tenderly cherished by multitudes who love the truth as it is in Jesus—of the difficulty of touching, without bad effect, any thing which has been lawfully incorporated in the system of divine worship, especially the matter of public praise—and of that rage for innovation which has not undeservedly subjected every alteration to suspicion and dislike. But your committee should forget their duty, and contribute to deceive the churches into a dangerous security, were they to conceal the very critical condition of a large section of our body, arising from the unpopularity of our present version of the psalms. By interrogating the delegates from that quarter, the Synod may obtain the most satisfactory evidence, that from the city of Washington northward, with scarcely any exception, our present version is the chief obstacle to our prosperity. Our doctrine, government, worship, and discipline, are all acceptable, except in the article of our social praise, which languishes and is ready to die. Not that there is anxiety for that licentious-

ness of change which is more calculated to gratify human fastidiousness, than to build up the church in holiness and comfort. The matter of praise adapted to the state of our language in a version of the proper portion of God's holy word, as close to the original as the laws of good versification permit, will remove every obstacle. But it appears evident that with the present version there is no possibility of getting on much longer. A crisis is rapidly approaching which will force the question upon the General Synod in a much less manageable shape than it has now assumed. There is every reason to fear that in five or six years our whole northern churches, without an improved psalmody, will be shaken to their centre. Resistance to that tide of public opinion and taste which has already set in with prodigious force, and is swelling and growing more impetuous every hour, is altogether vain. The alternative is as obvious as it is alarming. Either the rising generation will take the reform into their own hands, and then there will be no computing the disasters of such a precedent; or our churches will be swept entirely away. It is for the wisdom of the General Synod to anticipate the evil; and seize the direction of the current, while they are able to direct it. There is not a moment to lose. The speedy preparation of an improved version of scriptural psalmody will, in all probability, avert the impending mischiefs, and render our churches more compact and flourishing than ever.

Your committee are sensible that this measure is not only unnecessary, but would be extremely hurtful in other parts of our church. They have no wish to interfere in the slightest degree with the happy tranquillity which reigns among them on this subject. The same brotherly affection, and disposition to bear each others burdens, will, as they suppose, prompt these churches cheerfully to acquiesce in a measure, which, while it disturbs not their own peace, is essential not merely to the peace, but to the existence of our northern churches. It should be explicitly understood and provided, that the new version be not introduced into any congregation whose circumstances do not demand it. With this explanation your committee offer the following resolution.

Resolved, That be and hereby are appointed a committee, to procure an improved version of scriptural psalmody; and to have the same in readiness for such order as the General Synod shall see meet to take at the next stated meeting.

All which is respectfully submitted.

JAMES M. MATHEWS, *Chairman of Com.*

Philadelphia, 4th June, 1810.

OBITUARY.

DEATH OF Dr. WILLIAM M. TENNENT.

The following extract is from Dr. Green's Address.

"LET me die the death of the righteous, and let my last end be like his" Such, we have every reason to believe, was the death of that dear man of God, whose mortal part we have just committed to its kindred dust. Having known him fully, you know that he lived the life of the righteous; and many of you know, by personal observation, that he approached death in a manner most exemplary and desirable. I am not going to say much about him—I am forbidden to do it, not only by the want of time, but by his own injunction. A few weeks since, when I was with him, he desired every other person to retire from his chamber; when, calling me to his bed-side, he said—and it was with a manner which it was impossible to see, and not believe that he spoke from the bottom of his heart—he said, "I have to request that, at my funeral, but little may be said of me. Let the occasion be made use of to do good to others, but let as little as possible be said of me." Never was I so struck, as at that moment, with the charms of deep and unfeigned humility. I asked him if he was not willing that the circumstances of his sickness and death should be mentioned, with a view to improve them? He said, "he must leave that, in some measure, to the discretion of his brethren." But he still subjoined—"it will not be necessary to say much of me." Much, therefore, I will not, and, indeed, I need not say. A volume of eulogy, or a monument of marble, would do him less real honour than the temper which made him unwilling to be applauded.

He was descended of a family by whom the American Church has been much benefitted. The name of Tennent is justly venerable and precious, to the lovers of evangelical truth, and a faithful gospel ministry. A man of this name and family has not been wanting in the sacred office, in our connexion, for about a century past, till now. Dr. Tennent died in the sixty-eighth year of his age. He was early pious. He received his education at the college of New-Jersey. His attainments in literature were respectable; and a few years since he was honoured with the degree of Doctor of Divinity. He began to preach in his twenty-third year. He was first settled at Greenfield, in the state of Connecticut. Thence he was called to this Church, about twenty-seven years ago. Here he has laboured with fidelity, and not without effect. He has never dishonoured his Christian or ministerial character, by negligence, or by misdeed. He has incessantly inculcated the great truths of the Gospel, and he has adorned them by a life exemplary in all the relations which he sustained.

He had been declining in health for more than three years, and last spring he began to die. So he then thought and said; and the event has proved that he judged rightly. Since that period, his declension to the grave has been regular; and certainly it has been one more instructive, comfortable, and edifying, than has ever before been witnessed by me. He had no fear of death. He had, indeed, a strong desire "to depart, and to be with Christ." (*Phil.* i. 23.) Yet, he was not in haste to be gone. He was willing to wait his appointed time. He sustained his long illness with a patience and cheerfulness that were truly surprising. He sought to employ every moment, and every opportunity that offered, to speak or do something that might promote the spiritual welfare of those around him. Many opportunities did offer, and much good has he done. The enviable state of his mind was mentioned by his friends; and numbers, not only of his own charge, but of his remote acquaintance, visited him in his sickness; and very favourable, and apparently deep impressions, have, in several instances, been made by his addresses to them. Perhaps he has preached more powerfully, and more effectually, since he has been dying, than in his most vigorous days. Those, indeed, must have stubborn hearts, who have not been softened by what they have seen and heard in the apartment where he expired. While he was tottering on the brink of the grave, he was several times brought into this house, and I think you can never forget how he looked, and how he spoke—May you remember, and improve, to your eternal benefit, these last and affecting labours of his love.

He told me that he had none of those rapturous views of future glory which some have known. What he thought *little*, perhaps others would have thought *much*; for during the interview at which he said this, he seemed to talk like one who was looking right into heaven. But be this as it might, he certainly had an even, unshaken, animating hope, which was most uncommon. Though he had formerly been afraid of death—though he was constitutionally subject to fluctuating feelings—and though his disease was calculated to exhaust the animal spirits, yet, for eight months past, I believe he did not pass one gloomy hour, nor suffer depression from one serious fear. What could so sustain him, but the grace and power of God? "Let me die the death of the righteous, and let my last end be like his." In reading a pious commentator* on these words, I found a description of the last scenes of our brother's life, as exact as if it had been drawn for him—"That calmness, (says the writer,) with which a true believer expects and submits to the stroke of death; that hope full of immortality which supports him at the solemn season; and that prospect of eternal felicity in another world, in which he rejoices, and which he recommends to others, render his latter end desirable."—Desirable, indeed! Every other object of desire on earth is worthless and contemptible in the comparison.

* Scott on the passage.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS, AND NEW EDITIONS.

By S. Whiting & Co.

The Christian's Great Interest, in two parts. I. The trial of a saving interest in Christ. II. The way how to attain it. By the Rev. Wm. Guthrie, late minister of the Gospel at Fenwick. To which is added, Memoirs of the Author; a Preface by the Rev. Mr. Robert Traill; and other recommendatory introductions.—N. B. In this edition, the reader will find the Scotticism belonging to all former editions, erased, and English words substituted: and also a note, explaining the meaning with which our author calls faith the condition of the new covenant.

Scott's Family Bible, Vol. I. To be completed in 6 Vols. Royal 8vo.

Macknight's Epistles, complete, 6 Vols. $18.

Faber on the Prophecies, 2 vols. $3.

Cicero Delphini, 8vo. $3.

Letters and Conversational Remarks, by the late Rev. John Newton, during the last eighteen years of his life, selected from his private correspondence and conversations with the Rev. John Campbell, of Edinburgh, and lately published by him.

By Ezra Sargeant.

The Resources of the British Empire, together with a view of the probable result of the present contest between Great-Britain and France. By John Bristed. 1 vol. 8vo. $2 50.

Beauties of Dr. Robertson, containing the most prominent works of that illustrious historian, being the lives and characters of the principal personages, together with the most memorable events delineated by him in his histories of Scotland, of Charles V. and of America. To which is prefixed, An account of the Life and Writings of the author.

The Holy Bible, containing the Old and New Testaments. The text taken from the most correct copies of the present authorized version; with the marginal readings, a collection of parallel texts, and copious summaries to each chapter; with a commentary and critical notes; designed as a help to the better understanding the Sacred Scriptures. By Adam Clark, L.L.D. No. 1. of Vol. I.

Websters & Skinner, Albany.

The Excellency of the Scriptures, a Sermon, delivered before the Albany Bible Society, at their annual meeting, in the North Dutch Church, Feb. 12, 1811. By Samuel Blatchford, D. D. Pastor of the Presbyterian Church, Lansingburgh.

By E. Little & Co. Newburyport.

Memoirs of the late Rev. Eleazer Wheelock, D. D. Founder and President

of Dartmouth College, and Moore's Indian Charity School; with a Summary History of the College and School. To which is added, Extracts from his epistolary correspondence. By David Mc Clure, D. D. S. H. S. Pastor of a Church in East Windsor, Conn. With additions. By Elijah Parish, D. D. Pastor of a Church in Byefield, Mass.

A Funeral Discourse, delivered at the interment of the late Rev. Nathaniel Hayes, in the North congregational Church of Newburyport, Dec. 14, 1810. By Samuel Spring, D. D.

WORKS PROPOSED, AND IN PRESS.

The Publishers of Macknight on the Apostolical Epistles expressed their determination, should that work meet with a favourable reception, to proceed immediately with the publication of Campbell on the Four Gospels. The large and important work of Macknight is now completed. Encouraged, therefore, by the liberal subscription, and great approbation which has universally been expressed of its typographical execution, the editors are now fulfilling their engagement to publish Campbell on the Gospels. S. Whiting & Co. publishers of this work for the state of New-York, &c.

CHRISTIAN OBSERVER.—In consequence of the advanced period of the year, when proposals for the republication of the Christian Observer were issued, the publishers will commence the work with the first Number of the present year, which will be put to press, as soon as received.

S. Whiting & Co.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. V.] MAY, 1811. [Vol. IV.

A view of the Constitution of the Church of Scotland, abridged from the second part of Dr. Hill's Theological Institutes.

II. THE judicatories to whom the Church of Scotland has committed all authority, are,

1. *Kirk Sessions.* This judicatory is composed of the minister of the parish, who is officially moderator, and of lay-elders. New elders are chosen by the voice of the Session. After their election has been agreed upon, their names are read from the pulpit, in a paper called an Edict, appointing a day, at the distance of not less than ten days, for their ordination. If no member of the congregation offer any objection upon that day, or if the session find the objections that are offered frivolous, or unsupported by evidence, the minister proceeds, in face of the congregation, to ordain the new elders; that is, to set them apart to that office by prayer, accompanied with an exhortation to them, and an address to the people. According to the ancient laws and the universal practice of the Church, elders are required, at the time of their ordination, to declare explicitly their assent to all that is contained in the Confession of Faith.

The Session is legally convened, when summoned by the minister from the pulpit, or by personal citation to the members. But it cannot exercise any judicial authority, unless the minister of the parish, or some other minister, acting either in his name, or by appointment of the Presbytery, constitute the meeting by prayer, and preside during its deliberations. It has a clerk of its own nomination, and an officer to execute its orders.

2. *Presbyteries.* The number of parishes which may compose a Presbytery is indefinite. In some of the populous districts of Scotland, there are thirty ministers in a Presbytery: in some remote situations, where a few parishes cover a great district, not more than four. As the General Assembly has the power of disjoining and erecting Presbyteries at its pleasure, their bounds can easily be altered, or their number increased according to the change of circum-

year. The Presbytery has a clerk of its own nomination, and an officer to execute its orders.

3. *Provincial Synods.* Three or more Presbyteries, as the matter happens to be regulated, compose a Provincial Synod. There are at present fifteen Provincial Synods in the Church; most of which meet twice in the year. Every minister of all the Presbyteries, within the bounds of the Synod, is a member of that Court, and the same elder who had last represented the Kirk-Session in the Presbytery, is its representative in the Synod; so that the number of ministers and of elders may be equal. Neighbouring Synods correspond with one another, by sending one minister and one elder, who are entitled to sit, to deliberate, and to vote with the original members of the Synod to which they are sent. At every meeting of Synod, a Moderator, who must be a minister, is chosen. A Synod has its own clerk and officers.

4. *General Assembly.* The highest Ecclesiastical Court is the General Assembly. The extent of Scotland requires that, in this Supreme Court, ministers as well as elders should sit by representation; and the proportion which the representation of the several Presbyteries of this National Church, in its General Assemblies, bears to the number of parishes within each Presbytery, was settled not long after the Revolution, in the following manner*: "That all Presbyteries consisting of twelve parishes, or under that number, shall send in, two ministers and one ruling elder; that all Presbyteries consisting of eighteen parishes, or under that number, but above twelve, shall send in, three ministers and one ruling elder; that all Presbyteries consisting of twenty-four parishes, or under that number, shall send in, four ministers and two ruling elders; and that Presbyte-

* Act 5th. Assembly, 1694.

ries consisting of above twenty-four parishes, shall send five ministers and two ruling elders: that collegiate kirks, where there used to be two or more ministers, are, so far as concerns the design of this act, understood to be as many distinct parishes; and that no persons are to be admitted members of Assemblies, but such as are either ministers or ruling elders." And as the number of the ministers of Edinburgh continued to increase after the Revolution, it was provided by a subsequent Act*, "That each Presbytery whose number doth exceed thirty ministerial charges, shall send to the General Assembly six ministers, and three ruling elders." The sixty-six Royal Burghs of Scotland are represented in the General Assembly by ruling elders; Edinburgh sending two, and every other Burgh one: and each of the five Universities in Scotland is represented by one of its members†.

bol of that sanction which the civil authority is ready to give to its legal acts.

The Church of Scotland claims the right of meeting in a General Assembly, as well as in inferior courts, by its own appointment. But it also recognizes the right of the Supreme Magistrate to call Synods, and to be present at them. As, by the Constitution of the Church of Scotland, the ecclesiastical business of this country cannot be conducted without the frequent meeting of General Assemblies, the Act 1592, which established Presbyterian Government, declares, that "it shall be lawful to the kirk and ministers, every year at the least, and oftener *pro re nata*, as occasion and necessity shall require, to hold and keep General Assemblies:" and the Act 1690, which restored Presbyterian Government at the Revolution, allows the General Meeting, and representatives of the ministers and elders, in whose hands the exercise of the Church Government is established, according to the custom and practice of Presbyterian Government throughout the whole kingdom. In pursuance of these Acts, the General Assembly meets annually in the month of May, and continues to sit for ten days, at the end of which time it is dissolved, first by the Moderator, who appoints another Assembly to be held upon a certain day of the month of May in the following year, and then by the Lord High Commissioner, who, in his Majesty's name, appoints another Assembly to be held upon the day which had been mentioned by the Moderator.

At every meeting of the General Assembly, a Moderator, who must be a minister*, is chosen; and there is a respectable establishment of clerks and officers.

In order to understand the Constitution of the

* In 1567, George Buchanan was chosen Moderator of the General Assembly which met in Edinburgh on the 25th of June, in that year.—Irving's Life of Buchanan, p. 135.—*Ed.*

Church of Scotland, it is necessary to consider the four courts which have been described, as they are bound together by *that subordination which is characteristical of Presbyterian government.*

In all governments conducted by men, wrong may be done from bad intention, from the imperceptible influence of local prejudices, or from some other species of human infirmity. To prevent the continued existence of wrong, it is provided, in every good government, that sentences which are complained of may be reviewed; and although there must be a last resort where the review stops, the security against permanent wrong will be as effectual as the nature of the case admits, if there is a gradation of authority, by which those who had no concern in the origin of the proceedings, have a right to annul or confirm them, as they see cause. This is the great principle of the constitution of the Church of Scotland, which does not invest any individual with a control over his brethren, but employs the wisdom and impartiality of a greater number of counsellors to sanction the judgments, or to correct the errors of a smaller.

Every ecclesiastical business that is transacted in any Church-judicatory, is subject to the review only of its ecclesiastical superiors, and may come before the court immediately above it in four different ways.

1. The Superior Court may take up the business by an exercise of its inherent right of superintendance and control. For in testimony of that subordination of judicatories which pervades the Church of Scotland, it is a standing order, that the books containing the minutes of the inferior court shall be laid before the court immediately above it. In the ordinary course of ecclesiastical transactions, this is often neglected. But a superior court may, at any time, issue a *peremptory mandate* for the production of the books of its subordinate judicatories; and having the whole train of their proceedings thus re-

gularly submitted to its inspection, it may take such measures as, upon this review, appear to be necessary, in order to correct errors, to redress wrong, to enforce the observance of general rules, and to promote the edification of the people, in the several districts within its bounds.

2. When an inferior court entertains doubt, or apprehends difficulty and inconvenience, it sometimes declines giving a decision, and refers the matter upon which it had deliberated to the superior court, whose wisdom may solve the doubt, and whose authority may obviate the inconvenience. In this case, the members of the court which had referred are not precluded from sitting and judging with the court to which the reference is made, in the same manner as if it had come from any other quarter. Although inferior courts are entitled, by the constitution, to refer to the court above them, and although a reference may, in some circumstances, be highly proper, it is, generally speaking, more conducive to the public good, that every court should fulfil its duty by exercising its judgment; and it is not creditable for judges to refer in any case where suspicions may be entertained, that the reference arose from a desire to retain the right of voting in the superior court.

3. When a party conceives that the judgment of an inferior court is unjust or erroneous, he is entitled to seek redress by appealing to the court above it. The appeal, if conducted in the regular manner which the laws of the Church prescribe, stops the final execution of the judgment, brings the whole proceedings of the court which had pronounced the judgment under review, and sists the members at the bar of the superior court; that is, they are not entitled to deliberate and vote in the review of their own judgment; but they are called to state, in such manner as they think proper, the reasons upon which their judgment proceeded: so that the sentence appealed from, is commonly defended before the supe-

rior court, both by the party who considered it as favourable to his interest, and also by the members who concurred in pronouncing it. If the members of an inferior court have acted according to the best of their judgment, and with good intention, they incur no blame, although their sentence be reversed: but they are answerable to the superior court for every part of their conduct in the business brought under review, and they may be found deserving of censure.

4. It is possible that the judgment of an inferior court may be favourable to the views of the only party who had sisted himself at their bar; that it may do no wrong to any individual; or that the party who is aggrieved may decline the trouble of conducting an appeal: and yet the judgment may appear to some of the members of the court contrary to the laws of the Church, hurtful to the interests of religion, and such as involves in blame or in danger, those by whom it is pronounced. In this case, the minority have a right to record in the minutes of the court their dissent, by which they save themselves from any share of the blame or the danger; and they have also a right to complain to the superior court. This complaint brings the whole proceedings under review, and sists the members who concurred in the judgment, the complainers, and all parties, at the bar of the superior court; and if the complaint appear to be well-founded, it may have the effect, not only of bringing censure upon those who concurred in the judgment complained of, but also of reversing that judgment, and placing matters in the same situation in which they were before the judgment was pronounced.

The members of every Church Judicatory are thus taught to consider themselves as guardians of the Constitution; they are called to attend, not only to the particular business concerning which they judge, but also to that general interest of the

Church, which, in the eye of parties, may be of little importance; and they have the satisfaction of knowing, that by discharging their duty with intelligence and firmness in the inferior courts, they may, in the end, obtain full redress of the injury which the Church might have sustained by judgments in which parties were willing to acquiesce.

FOR THE CHRISTIAN'S MAGAZINE.

FAITH.

EVERY subject, which has been for any length of time under literary discussion, has certain terms, or modes of expression, peculiar to itself. These terms it is necessary for the learner to understand, in order to make proficiency in his studies; and it is especially incumbent on those, who are engaged in communicating instruction to others, that they make themselves acquainted with the proper use of those peculiar modes of expression which have obtained in the subject in hand. A lecturer on chemistry, or anatomy, would be totally unworthy of the professional chair, did he not understand the nomenclature established in those departments of science; and he must confound and deceive his pupils, as well as contradict himself, if he is accustomed to employ, indiscriminately, those technical terms which good use has rendered appropriate.

Religion, like every other subject, has a language of its own, the dictionary of which it is necessary to understand. It has its "Form of Sound Words."

The Christian Revelation has, indeed, been made to us in a language of the most natural and familiar description; and the Scripture style, undoubtedly, combines gran-

dour with simplicity. But while this renders instruction more accessible to the plain unlettered man, it affords, both to the negligent and designing, the means of abusing terms, without danger of immediate detection. The word, like the works of God, is covered with a veil of apparent negligence; but remove the veil, and every part is adjusted with the most consummate wisdom and accuracy. The language of religion is therefore worthy of our highest attention. Edification is not to be promoted by the abuse of words, nor can the pulpit confer respectability on nonsense. There is no method, which the arch-enemy can devise for setting men at variance, about the doctrines of the gospel, and so dividing into sectaries the Christian commonwealth, that is likely to prove more successful, than the method of changing or confusing the language of the Church. The building of Zion, like the building of the tower of Babel,

chair of Theology in their several universities, as affording the best dictionaries of the religious language of Protestants. It is, moreover, justice, to expect from all those who have embraced certain ecclesiastical standards, that they uniformly employ Theological terms agreeably to the definitions of those standards; except in those instances, in which they expressly inform us of their design to use them in a different sense, and specify that very sense in which they thus employ them. Otherwise there is an end to consistency, to confidence, and even to integrity.

In the progress of human science, technical terms must be *invented* and strictly defined in order to mark distinctly the gradations of advancing knowledge. But in the study of Theology, a system revealed, in its perfection, from Heaven, the definition of important terms is to be *settled* by a faithful examination of their meaning as used in the sacred volume; and by regularly arranging, under them, those very doctrines which they have been divinely selected to represent. Thus did such men, as Marck, and Witsius, and Turretine, and Pictet, and Owen, and the Elder Edwards, act.

The following *criticism* on the word πιστος, (FAITH,) may afford assistance in defining the meaning of it as a technical term in theology.

The noun πιστις, and the verb πιστευω, which is derived from it, very frequently occur in the Scriptures of the New Testament in the most important connexion. Every English reader is familiar with the frequent use of the words, *faith* and *believe*, both in the oracles of inspiration, and in the works of uninspired men, on religious subjects. The following examples exhibit the importance of the connexion. Precious faith. 2 Pet. i. 1. The faith of God's elect. Tit. i. 1. The fruit of the spirit is faith. Gal. v. 22. Faith towards God. Heb. vi. 1. For ye are all the children of God by faith in Jesus Christ. Gal. iii. 26.

For all men have not faith. 2 Thess. iii. 2. Justified by faith. Rom. v. 1. Now, the just shall live by faith. Heb. x. 38. He that believeth shall be saved. Mark xvi. 16. He that believeth not is condemned already. John iii. 18. He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life; but the wrath of God abideth on him. John iii. 36. He that believeth not shall be damned. Mark xvi. 16.

The proper meaning of the term FAITH, in the Christian religion, is to be ascertained, by examining the original signification of the word—the several uses to which it is adopted in the Scriptures—and the other modes of expression which are employed to reveal the same doctrine. Let us examine,

1. The original signification of the word. πιστις is derived from πεπισται, the third person, perfect, passive, of the verb πειθω, to persuade. It signifies, therefore, that state of mind in which one is, who is persuaded by another. This state of mind, however, includes, both a *conviction of the truth* of the assertion made by the other person, and a *yielding to the design* for which the assertion has been made. If either of these be wanting, it is evident that the mind is not πεπισται, persuaded; and that there is, in fact, no πιστις, faith. When one reveals to another that of which the other was previously ignorant, with the declared design of inducing the one to whom the discovery is made to acquiesce in its purposes, the conviction of the person addressed will be in proportion to his estimation of the credibility of the witness, and his compliance will be in proportion to the desirableness of the end proposed. The discovery which the witness makes is his testimony; and faith is the admission of testimony as valid to the very end for which it is given. This is the proper meaning of πιστις. And in its application to Theology this idea is completely retained. The proof of our assertion

is at hand. Divine revelation is "THE TESTIMONY OF GOD." 1 Cor. ii. 1. And the testimony explains itself. It is revealed for the express purpose of persuading the ruined sinner to embrace salvation in Christ Jesus. *These are written, that ye might* BELIEVE *that Jesus is the Christ, the Son of God; and that* BELIEVING YE MIGHT HAVE LIFE *through his name.* John xx. 31. By this testimony the believer is persuaded, πιστευω. He is convinced of the truth of its assertions, and he complies with its declared purpose. He *assents* to the doctrine, and he *accepts* the offer of Christ Jesus for salvation. This is πιστις in its Theological acceptation; and this also corresponds exactly with its radical meaning. Let us now examine,

2. The several other uses to which this term is applied in the Scriptures. These uses are figurative. In some cases, the idea which the word represents is so different from its proper signification that the figure is obvious to every one; but in others, it approaches, so nearly, the original signification, that there are few, who in the first instance, are aware that there is any thing figurative in the use of it. Those cases in which it is evident to all that πιστις, faith, is employed figuratively, are,

1. Those, in which it signifies the doctrine of the Gospel, or the Christian religion, as in Eph. iv. 5. Jude, verse 3. Col. ii. 7. Rom. 1. 5. Acts vi. 7. Gal. vi. 10. In these texts, the testimony which is the *foundation* of our faith, is called *faith.*

2. Those cases in which πιστις signifies proof or assurance. Acts. xvii. 31. Josephus and Plato make this use of the word*. Here the effect is put for the cause.

3. Those, in which it signifies fidelity. Tit. ii. 10. Rom. iii. 3. 1 Tim. v. 12. Here the cause is

* Parkhurst on the word πιστις.

put for the effect. To all tropes founded on such relations, rhetoricians have given the name Metonymy.

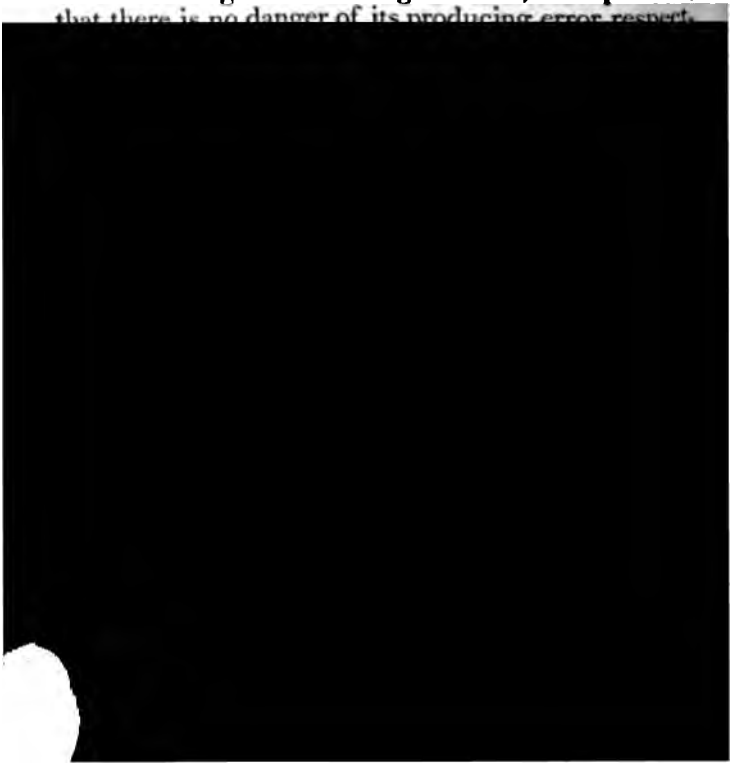
There are, however, instances in which πιστις is employed figuratively, and which so nearly approach the proper use of the word, as to be mistaken for the true meaning; and this mistake leads to error about the doctrine of faith. These cases are,

1. Those, in which the word signifies opinion, whether well or ill founded. Rom. xiv. 2. 23.

2. Certain knowledge of the truth revealed, or a mere assent of the understanding to some proposition. James ii. 14—26.

In these cases, something less than faith is meant, although the word is used. They belong to the class of figures which bears the name Synecdoche.

The application of the word faith to that confidence, to which, at the first propagation of Christianity, was annexed the gift of working miracles, is so peculiar, that there is no danger of its producing error respect-



application to Christian Theology. The exceptions to this rule, the cases in which the term is figuratively applied, serve to confirm the rule. For since all tropes are founded upon some obvious relation between the things which are represented by the figurative use of the word, and that which it originally represents; so the radical meaning must be that to which all others can be referred. We shall in another number examine other modes of expression, employed to communicate the same idea as that which faith or believing is intended to convey; and so also, ascertain the theological meaning of the term πιστις.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF GOOD WORKS.

TITUS iii. 8.

This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

(Continued from page 193.)

II. WE shall now illustrate the duty of all believers to perform good works.

The apostle says, "believers must *maintain good works;*" that is, they must not only practise, but defend, good works, from whatever might tend to make themselves and others remiss in the performance of them*. These works they must therefore per-

* Parkhurst in προϊστημι. III.

form habitually, not irregularly, or transiently; with satisfaction in them as agreeable; with a holy ambition to excel in them; omitting none of them designedly; striving to know and perform them all; recoiling with disgust and shame from idleness and slothfulness in relation to them. In thus doing their duty, they will meet with difficulties from Satan, the world, and their corrupt hearts; but they must resist these enemies with all their temptations and arts. For this purpose they must earnestly seek the aid of heaven, and counsel from each other. They must faithfully exhort and admonish one another, provoking one another to good works; and though deserted by some whom they deemed friends, must not be discouraged. They must persevere in well-doing, and seek by all means to recommend their calling to others, by making their light shine before them, that God may be glorified. In thus maintaining these good works, *they must be careful, solicitous, studious.* They must devote their whole soul to this duty; thinking of the same steadily, loving the same and guarding with prudence and watchfulness against a failure in it. They must meditate on these things, giving themselves wholly to them; and thus work out their salvation with fear and diligence. That to maintain these good works carefully is the duty of believers, will appear fully from the declaration of the Apostle,

I. That it is a faithful saying, or doctrine. It is undeniably true, and immutably certain, that believers should do good works.

It is true; for God has commanded it under the Old Testament dispensation, as well as the New. Walk before me, and be thou perfect, said God to the father of the faithful. To him that ordereth his conversation aright, saith David, will I show the salvation of God. Wash you, make you clean, exclaims Isaiah, put away the evil of your doings from before mine

eyes; cease to do evil, learn to do well, relieve the oppressed, judge the fatherless, plead for the widow. What doth the Lord require of thee, saith Micah, but to do justly, to love mercy, and to walk humbly with thy God. Not every one that saith Lord, Lord, shall enter into heaven; but he that doeth the will of my Father which is in heaven, is the declaration of Christ. Indeed, the will of God concerning all his people is their sanctification. He being holy, they must be holy also in all manner of conversation. God has chosen them in Christ before the foundation of the world, that they should be holy, and without blame before him in love. Christ died to redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. They are, accordingly, created in Christ Jesus unto good works, to which God has prepared them, that they should walk in them. To this end, all his institutions, as well as his precepts, manifestly tend, and this they are calculated to produce. In this way it is the duty of believers to give all diligence, to make their calling and election sure. To this the experience of all God's people gives its yea and amen, being constrained by the grace of God to obey his will in all things, doing what he has commanded them to do, with sincerity and zeal. And finally, God's judgment will be according to the deeds done in the body whether they be good, or whether they be evil.

This saying is certain, immutable, always true, and worthy of belief. Whether Christians are in lively frames of mind, or in the gloom of desertion, they must maintain good works. No experience of theirs relaxes or breaks their duty in this respect. The more lively they feel in the divine life, the more diligent will their performance of works be: and if they walk in darkness, that very state of soul may have been brought on them by a neglect or careless performance of some duty.

Lord! can a feeble, helpless worm
Fulfil a task so hard?
Thy grace must all the work perform,
And give the free reward.

Yes, my dear ——, to-morrow I expect to be, admitted into the happy family, of which our condescending Saviour has professed himself the head. Oh! may it be to continue for ever in that happy union, so sweetly described, with those that love him; to be for ever a humble branch of the glorious vine; to be one with Christ, and by him be kept through faith unto salvation. "Oh Lord! what is man, that thou art thus mindful of him; or the children of men, that thou shouldest visit them with such tender mercy?"

Sabbath-morning.

"Welcome, sweet day of rest,
"That saw the Lord arise;

lievers to practise them. They are necessary to be practised—for where they are wilfully neglected salvation cannot be expected. Without the disposition to do them, and the actual performance of them, when we have the opportunity, we are not qualified for heaven. We are thus guarded to prevent mistake. Though the disposition to do good works is always accompanied by the performance of them where there is time, yet cases may occur where this time is not granted to those who have the disposition. Of this we have an instance in the penitent thief on the cross. No one from this instance, and such like, ought to flatter himself that some general design of living better in future will do, or that sorrow for sin in the hour of death will suffice. For he who neglects to improve his time and opportunities to the purposes of holy living, cannot possibly have a sincere disposition to obey God. Besides this, it is a most certain truth that a man who has been a hearer of the Gospel for many years, and who has spent the greatest part, or even the whole of his life time in sin, is rarely, if ever, affected with true repentance in the hour of death.

Good works, although thus necessary, are not meritorious. Believers must indeed do them, or at least have the disposition to do them, if they shall ever enter into heaven. But these good works are not the procuring cause of their entering into heaven. This will appear abundantly obvious from the following considerations.

1. A work to be meritorious ought to be exclusively our own. We cannot merit any thing for a work done by another. Good works are the fruits of the Spirit—gifts of grace. They are done, as has been stated, by strength derived from Jesus Christ. Hence, in regard to them, every believer must say with Paul, by the grace of God I am what I am.

2. A work to be meritorious ought not to be a

duty: for we can merit nothing in doing our duty. Thus our Lord speaks, addressing his disciples, and through them all men, when ye shall have done all those things which are commanded you, say we are unprofitable servants: we have done that which it was our duty to do.

3. There ought to be some comparison between a work and its reward, as well as between him who does the work, and him who gives the reward. Between good works, even martyrdom itself, which is the most excellent work of all, and the promised glory hereafter, there is not the least proportion. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in believers.

4. A work to be meritorious ought to be perfect in its kind. Where there is sin there can be no merit. Our good works are all of them imperfect. Our righteousnesses, saith the prophet, are as filthy rags.

5. The meritorious cause of salvation is unequivocally declared in Scripture to be the Lord Jesus Christ. He was delivered for our offences, and raised for justification. His blood cleanseth from all sin. We are justified freely by his grace through the redemption that is in Christ Jesus. A man is not justified by the works of the law. In consistency with this, saints in glory ascribe their salvation to the Lamb who redeemed them out of every nation, kindred, and tongue. Thus also, one of whom Paul declares that his name was written in the book of life, Clemens, whose epistle to the Corinthians is of antiquity and authority next to the holy Scriptures, expresses himself. Speaking of Abraham and Isaac, he says, "These were greatly honoured not for their own sakes, or on account of their works, or the righteousness which they had wrought, but through the will of God: and we in like manner being called by his will in Christ Jesus, are not justified by our-

am unworthy the least of all thy favours; thine is the power, and thine be the glory for ever.

Canaan, March 13, 1802.

IT is the evening of the best of all days, my friend, and Harriet has been permitted to enjoy it far beyond her deserts. I have visited the sanctuary, and called on the name of the Lord. I have been also to the house of mourning, and in the languid countenance of a sick fellow-mortal, have had the remembrance of my own frailty forcibly renewed. All, all is vanity, my ——, but fearing God and keeping his commandments, which is the beginning of wisdom. The sick person I mentioned is one of our late hopeful converts, a young lad of about eighteen; he is now confined with a dangerous fever, but I have a hope, which is the sweetest of all consolations, that it will be Christ for him to live, and gain for him to die. Religion may appear futile to the healthy, thoughtless sinner; but trace him to the bed of languishment—behold the moment when time is fading from his view, and an awful eternity bursting upon his sight—when the long stifled voice of conscience, that faithful attendant of the death-bed, breaks in thunders on his ear, and where is then his serenity? where the contemptuous smile of hardened impiety? Alas! it has given place to the groan of anguish, and the tear of despair!

Oh! my friend, that we were wise, that we understood and would consider our latter end. Can it be, that there are any of our species, who do not sometimes take into consideration the trying hour of death, and the different aspect with which that hour appears to the Christian and the sinner? Can they behold the one triumphing at the approach of the grim king of terrors, crying, Where is thy victory, death? and the other wishing the rocks to hide them from the presence of the Judge, and not exclaim with Baalam, "Let me *die the death of the* righteous, and let my

2. *They are profitable unto men*, either other men or ourselves. By them other men, see there is a reality in religion, and are constrained to examine into its nature eventually, and glorify God. Besides, the practice of good works affords an example which overawes vice and promotes virtue. It spreads, like leaven, a salutary influence over all who see it.

Those who do good works are *themselves profited* by them. They have the satisfaction arising from a consciousness of having sincerely endeavoured to do their duty. They realize the approbation of a covenant God. Every virtuous principle in them is strengthened. They are enabled more successfully to oppose ungodliness, and to grow in grace. They are trained up for the enjoyment of God hereafter, by doing his will here. They are, by the performance of these works, pressing to the attainment of an heavenly prize which awaits them, and they escape the doom of the unrighteous and unholy.

Thus, according to the advocates of *free grace*, good works, are such as are done from a principle of spiritual life, according to the divine law, and for the glory of God as well as our own and others happiness. They are necessary, not because meritorious, but as evidences of an interest in Christ, and of our gratitude to God for his blessings. They are inseparably connected with Christian profession, and must be maintained, or we cannot expect to be saved.

We conclude the explanation by the following illustration. A prince exalts a poor man from beggary to the first honours of his kingdom, and confers on him the greatest wealth. This beggar, thus exalted and enriched by royal munificence, builds hospitals and alms-houses; or by his generosity dissipates human wo in other ways, and does what good he can among the subjects of his prince. Do these acts merit the favour of his prince? that favour which he already enjoys in the possession of honours and wealth?

These acts only testify his gratitude to his prince, and his love to his fellow-subjects, by assisting them. His prince could not have exalted him for the merit of these actions, for he had not done them. Neither could the beggar do these actions, unless enabled by his prince: and if thus enabled, he could not, consistently with the favour enjoyed, do otherwise than as above stated. The application of this case is obvious. We are poor and helpless by nature, and can do no good works, except enabled by grace. If enabled by grace to do them, they cannot have merited that grace; for *that* grace has produced them: and if we have this grace, we cannot but do them: it constrains us, and by them trains us up for heaven.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

Letters from Mrs. Harriet Backus.

Canaan, Saturday-night, May 9th.

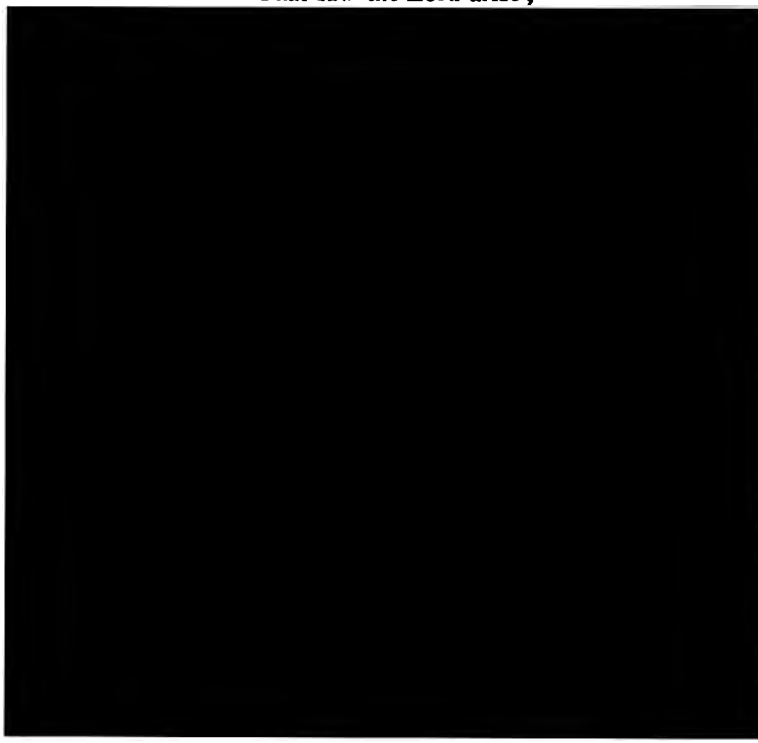
IT is the eve of that sacred day which the Lord hath sanctified; and, Oh! my beloved friend, the day in which your unworthy Harriet devotes herself publicly to the Lord; that solemn day, in which a poor finite worm of the dust, before the Almighty *Searcher of hearts*, angels, and men; professes her faith in Christ, and covenants to be his, taking him for her portion, and yielding herself up entirely to him; promising, by assistance of his grace, to serve him faithfully, to walk soberly, righteously, temperately, and humbly, in all his institutions; covenanting to forsake all known sin, according to his commandments, and to walk in all the ordinances of the Lord blameless.

Lord! can a feeble, helpless worm
Fulfil a task so hard?
Thy grace must all the work perform,
And give the free reward.

Yes, my dear ——, to-morrow I expect to be, admitted into the happy family, of which our condescending Saviour has professed himself the head. Oh! may it be to continue for ever in that happy union, so sweetly described, with those that love him; to be for ever a humble branch of the glorious vine; to be one with Christ, and by him be kept through faith unto salvation. "Oh Lord! what is man, that thou art thus mindful of him; or the children of men, that thou shouldest visit them with such tender mercy?"

Sabbath-morning.

"Welcome, sweet day of rest,
"That saw the Lord arise;



am unworthy the least of all thy favours; thine is the power, and thine be the glory for ever.

Canaan, March 13, 1802.

IT is the evening of the best of all days, my friend, and Harriet has been permitted to enjoy it far beyond her deserts. I have visited the sanctuary, and called on the name of the Lord. I have been also to the house of mourning, and in the languid countenance of a sick fellow-mortal, have had the remembrance of my own frailty forcibly renewed. All, all is vanity, my ——, but fearing God and keeping his commandments, which is the beginning of wisdom. The sick person I mentioned is one of our late hopeful converts, a young lad of about eighteen; he is now confined with a dangerous fever, but I have a hope, which is the sweetest of all consolations, that it will be Christ for him to live, and gain for him to die. Religion may appear futile to the healthy, thoughtless sinner; but trace him to the bed of languishment—behold the moment when time is fading from his view, and an awful eternity bursting upon his sight—when the long stifled voice of conscience, that faithful attendant of the death-bed, breaks in thunders on his ear, and where is then his serenity? where the contemptuous smile of hardened impiety? Alas! it has given place to the groan of anguish, and the tear of despair!

Oh! my friend, that we were wise, that we understood and would consider our latter end. Can it be, that there are any of our species, who do not sometimes take into consideration the trying hour of death, and the different aspect with which that hour appears to the Christian and the sinner? Can they behold the one triumphing at the approach of the grim king of terrors, crying, Where is thy victory, death? and the other wishing the rocks to hide them from the presence of the Judge, and not exclaim with Baalam, "Let me die *the death of the* righteous, and let my

last end be like his?" There are few, I believe, who would rest easy, if they seriously thought the last hour would find them unprepared: but away, convictions! away, repentance! when I have a more convenient season, I will send for thee.

Alas! to-day is so like yesterday—it cheats—we take the lying sister for the same—and the last hour will come. But, why, some would say, why, H——, choose the gloomy subject of death for a letter of comfort to your friend? Is death then gloomy? Is it not, my ——, the momentous era from which the believer dates all his joys? Is it not the dawn of happiness to his soul? the day-break of felicity that dispels the night of sin and trials, and ensures an eternal day of glory? Oh! when shall we die to vanity, pain, death? when shall we live for ever?

I was at Lebanon last sabbath. My dear ——, it would have rejoiced your heart, and, I believe, have given it a new spring in the Christian course, to have witnessed the transaction I beheld. I saw twenty persons present themselves as living sacrifices to the Lord. I saw the gray heads bowing to the religion of that Jesus they had so long neglected. I saw the youth giving glory to his name, and covenanting, now in the morning of their days, to be his for ever. And your poor, unworthy, sinful Harriet, was allowed to join these newly adopted children in commemorating a Saviour's dying love. She, who is unworthy the crumbs that fall from the master's table, was invited to the board. I hope to gain new strength. But shall I eat bread anew with them in my Father's kingdom? shall I set down with Abraham, Isaac, and Jacob? Oh, my soul! glorify the riches of that Saviour, who came to seek and to save that which was lost: that grace, through which alone there is hope!

Truly, my beloved friend, the work at N. Lebanon is wonderful. The attention is general. It is a new place, a new people. Our family have attended there, when perhaps there were near, or quite three hun-

dred persons. Let us rejoice, my friend; indeed we must, if we have any communion with heaven; if we have any love to the glory of God.

***A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by* JOHN CHAPPEL WOODHOUSE, M. A.**

(Continued from page 207.)

WE have accounts, in ecclesiastical history, of several apocalypses or revelations, besides this of St. John; of St. Peter, of St. Paul, of St. Thomas, of St. Stephen*. Will these bear any comparison with the Apocalypse of St. John? Let our author speak of them; he knew perfectly all that remains of them, and was well acquainted with what the ancients have delivered concerning those that have perished. "The spurious productions of those ages, (of the first and second century,) which were sent into the world under the name of Apostles, are, for the most part, very unhappy imitations, and discover evident marks that they were not written by the persons to whom they are ascribed†.

Fragments of these may be seen in the Codex Apocryph. of Fabricius; in Grabe's Spicilegia; and in Jones' Canon of the New Testament; and may be compared with the simple and Scriptural dignity of our Apocalypse. The fathers of the first centuries compared them at length, and rejected all but this acknowledged work of St. John. And this they guarded with so sedulous a care, as to preserve it, in the main, free from interpolations; while the genuine productions of apostolical men, of Ignatius, Polycarp, &c. are known to have suffered from the contact of profane pens.

* Euseb. H. E. iii. cap. 3. 25. vi. c. 14. Gelasius de lib. Apocryph.

† Introduct. to N. T. vol. iv. ch. xxvii. sect. 1.

Two works of ecclesiastical writers of the first or second century, still preserved, and in some degree venerated, by our Church or its members, may be compared with the Apocalypse. They are the rivals which come nearest to it; they are *proximi—longo intervallo.* I mean the Visions of Hermas, and of the apocryphal Esdras. The former contains the relation of some dreams, which the writer may have possibly believed to be real inspiration, or may have invented as useful allegory. The imagery of this book is borrowed from Scripture, but in a servile style of imitation, which indicates no sight or communication of any original vision. There is nothing which makes "our hearts burn within us," as we read. The preceptive and doctrinal parts of this book are simple and moral, and were therefore used in the ancient Church to initiate youth into religion*. But although such an use of the book could not fail to spread a prejudice in its favour, it does not appear to have been received by the ancients as a divine work; at least it was so received by very few†.

The second book of apocryphal Esdras, though preserved by our Church among those which may be read "for instruction, but not to establish doctrine‡," is convicted, nevertheless, of evident forgery. The author has assumed a name and age to which he had no title; and his prophecies, which appear fulfilled, were evidently written after the events foretold. He has otherwise a superior dignity to Hermas, and imitates more successfully the sacred prophets. He has made great use of the prophecies of the Apocalypse§.

* Euseb. H. E. lib. iii. c. 3.

† See Leland's Cred. Gosp. art. Hermas, and also vol. viii. 98. xii. 158, where he speaks with much information and learned inquiry, concerning the apocryphal books of the New-Testament.

‡ Articles of Religion, art. vi.

§ See Mr. Gray's learned and judicious account of this book. Gray's Key to the Old Testament.

But a particular comparison of the passages in each writer would involve us in too long a disquisition. I mention these books, that the reader may compare them at his leisure.

By the preceding observations we may appear fully to have answered the objections to the Apocalypse, which first proceeded from the Alogi, and was afterwards taken up by some of the Church, that not St. John, or any Apostle, but that Cerinthus, or some false fabricator, was the author of the work*.

I pass on to the consideration of an objection against the Apocalypse, which is also connected with its internal evidence; preferred against it in very early times, and often repeated even to this day, *the obscurity of the book.* This was the grand stumbling block with the ancient Fathers; and it continues to be such with Michaelis, who frequently repeats it†.

To this general charge of obscurity, a general answer may be given. How can you expect a series of prophecies, extending from the apostolical age to the consummation of all things, to be otherwise than obscure? It is the nature of such prophecy to give but an imperfect light‡, even in the case of prophecies fulfilled; because the language in which they are delivered is symbolical, which, though governed by certain rules§, and therefore attainable by the judicious among the learned, is, nevertheless, very liable to misconstruction, in rash and unskilful hands. But prophecies, yet unfulfilled, are necessarily involved in deeper darkness, because the event is wanting to compare with the prediction, which of itself is *designedly* obscure: "For God gave such predictions

* Michaelis has shown, from internal evidence, that Cerinthus could not be its author, p. 469.

† P. 459. 502, 503. 511.

‡ 2 Pet. i. 19. 1 Pet. i. 10, 11, 12.

§ See this explained in Bishop Lowth's Prelections, p. 69, 70. and in Bishop Hurd's Sermons on Prophecy.

not to gratify men's curiosity by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the *event*, and his own providence, not that of the interpreter, be then manifested thereby to the world*."

This same objection of obscurity will operate as forcibly against many of the prophecies of the Old and of the New Testament, as against those of the Apocalypse; particularly the predictions which appertain to the *latter days*†. The book of Daniel, which has our Saviour's seal to it‡, must be rejected with the Apocalypse, if it be a sufficient objection to it, that it is yet in many places obscure.

But with respect to the Apocalypse, Michaelis has helped us to some specious arguments, whereby to show that the difficulties of the book have not yet been fairly encountered; that the men who have attempted to explain it, have not been possessed of the necessary requisites§. To those who entertain this opinion, that "the prophecies of the Apocalypse have not been satisfactorily interpreted," this might be a sufficient answer: for by such persons a hope may be yet entertained that, as the failure in expounding the Apocalypse is to be accounted for, by the want of proper qualifications in the expounders, this defect may in time be obviated. But the greater

* Sir Isaac Newton on Daniel, &c. p. 251.

† The Jewish Sanhedrim doubted at one time whether they should not reject the book of Ezekiel from their Canon of Scripture; and one principal argument of this debate was, *the extreme obscurity of the book*. Calmet's Dissert. vol. ii. p. 369. Sir Isaac Newton argues otherwise concerning the Apocalypse; he argues from internal evidence, that "it is a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood." Sir I. Newton on Prophecy, ch. i. p. 251.

‡ Matt. xxiv. 15.

§ P. 505—511.

part of learned Christians who have applied themselves to the study of the Apocalypse, are not of this opinion. They are persuaded that a part of these prophecies have received their completion. But if that were not the case, if no such conviction were obtained; surely they would not be justified in rejecting a book so authenticated as divine, merely because they do not yet understand it. If such had been the rash proceedings of the Primitive Fathers of the Church, we should not at this time have possessed the book. But it has pleased divine Providence to preserve it to us, and, if we cannot yet understand it, it is our duty to deliver it to the studies of posterity.

We cannot know what ages of Christianity are yet to come; in what manner the predictions of the book may yet be fulfilled; nor what portion of the Divine Spirit, or of human knowledge, may be yet granted to explain it. The prophecies, now dark, may, to future generations, become "a shining light," and the apocalyptical predictions, rendered clear by their completion, serve as an impregnable bulwark of Christian faith, during the later ages of the militant Church. Difficulties are found in the abstruser parts of every kind of speculative knowledge. Every study has its dark recesses, not hitherto penetrable by human wit or industry. These apocalyptical prophecies are among the deeper speculations in the study of divinity. And are we to be surprised, that man meets with difficulties here; man, whose bold, prying insolence is checked in the paths of every science, by the incomprehensible greatness of the works of God!

We may, therefore, conclude, that no just cause has been assigned to induce us to reject the Apocalypse; but that many good reasons, arising from *internal evidence*, and concurring with the forcible arguments drawn from the testimonies of the ancients,

require us to receive it as a book of divine inspiration :—But whether as the work of John the Apostle and Evangelist, will be the subject of inquiry in the next chapter.

(To be continued.)

REVIEW.

A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp. 55. 12mo.

(Continued from page 212.)

WE have compared the old fashioned Churchman in his attack upon what he calls Calvinism, to the Knight of La Mancha in his attack upon those objects which he thought giants. Before we proceed to the proof of the correctness of the comparison, we wish the reader's attention to be for a moment directed to the prefatory address. After stating that an edition of twelve hundred copies had been sold in a few weeks, and that his friends wished a second edition to be given to the public, he adds, " Another reason for this impression is, that some have said, they did not believe Calvin is fairly quoted : or, if he is, that a wrong sense of his words is given in the translation. The proper answer to such objections is, Search for yourselves." He thinks, moreover, that because no one has been at the pains of exposing him before, therefore, " it may be fairly presumed, that nothing like it *can* be done." His reasoning on this subject is not unlike that of which the wise man speaks : " Because sentence against

an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil*." Delighted with the idea that he has silenced effectually the advocates of Calvinism by this imaginary Minerva of his brain, he proceeds: "The author was indeed fully sensible that the *knowing ones* among the Calvinists would take some short method to prevent the *Portrait* from making an impression upon the minds of those who are *disposed*, but not *quite at liberty*, to think for themselves: and no method could have been shorter, than to say, "Calvin is misquoted or mistranslated." What the next shift will be, it is not easy to say: perhaps to make the *Old fashioned Churchman* himself a Calvinist, as they have made Porteus, Daubeny, and Rotheram, Calvinists." P. iv. Who the *knowing Calvinists* are that have claimed these respectable Arminian Divines as one in sentiment with them, we know not: nor do we desire to know; for though we might respect them for the qualities of their hearts, we must judge the furniture of their minds to be despicable. But, verily, that Calvinist who would undertake to make the Old fashioned Churchman himself a Calvinist, must be like Hudibras, who

> Was in *logic* a great critic,
> Profoundly skilled in analytic:
> He could distinguish, and divide
> A hair 'twixt south and south-west side:
> On either which he would dispute,
> Confute, change hands, and still confute.

As we despair to see such a genius during our days, we do not hesitate to sing a *requiem* to the apprehensions of our author. Peace to his troubled bosom! We would as soon expect the grand Lama of Thibet, or one of his priests to become Calvinists.—Besides the sentiments he avows in this pamphlet, there

* Eccles. viii. 11.

are two very powerful reasons why we should demur to claim him as one of us. The one is, the want of correct reasoning which he discovers in his work; and the other, the unfair manner in which he has quoted writers. We say *unfair*, as the softest term, but shall be constrained, we fear, to use a harsher phrase before we end. For though such unfairness may be considered as admissible by our Anti-Calvinistic brethren, we Calvinists, according to *our old fashioned* ideas, consider it dishonest. And as we do not desire to fall under the threatened wo which the prophet denounces*, we shall, without ceremony, call evil by its appropriate name, evil. Never having embraced the scheme of morals which a dignitary† in the *Apostolic Church*, as it is called, has published, we cannot but think, notwithstanding his opinion to the contrary, that every deviation from truth, where it is designed, is a falsehood; and, as such, merits exposure.

We proceed to prove, that this portrait, as it is called, is a caricature; and, as such, does not exhibit the Calvinism either of individuals or of churches. We shall arrange our remarks under the three following heads:

1. Quotations from Calvinistic Writers, and Confessions.

2. Quotations from the Scriptures.

3. Quotations from the Liturgy of the Church of England, and assertions concerning some of her chief reformers, and also concerning Melancthon.

We shall not merely examine the correctness of the quotations, but also the correctness of the reasoning which accompanies them.

1. We begin with quotations from Calvinistic Writers and Confessions.

In making them, our author has not acted quite as

* Isaiah v. 20. † Dr. Paley, Book III. Chap. 15.

scholar-like as his address to the reader would naturally lead us to expect. We shall have cause to complain, in more instances than one, of the utter want of correctness in the references. Nay, many of the quotations are unaccompanied by any references. 'Search for yourselves,' says the Churchman, but he has given no information where we must search. We have, however, found all the quotations he makes from Calvin, as we happen to be somewhat acquainted with his writings; especially his Institutes. We will therefore direct *our readers*, who may choose to search for themselves, where they may find the passages, that they may judge between us and "this uncircumcised Philistine who defieth the armies of the living God."

The first quotation, to exhibit the Portrait, is professedly taken from the Institutes of Calvin, the third book, and fourth section. We found the chapter to be the twenty-third. The Latin words are correctly given in the note, and correctly translated: but not a little mistake has been committed by the Churchman, by calling these words Calvin's. They are in Calvin's Institutes, it is true; but they are no more Calvin's words, than the words of the Devil to Eve, 'You shall not die,' which we find in the Scriptures, are the words of an inspired writer. They are the words of those, who, like the 'Old fashioned Churchman,' are enemies of Calvinism. Can you believe it, reader, that a person who had *ever seen* Calvin's Institutes, could thus blunder? If our author has seen the work, a disordered fancy, a *Calvino-phobia* must have made him the exact counterpart of that famed Sir Knight, who,

> ——— As occasion serv'd, would quote;
> No matter whether right or wrong.

We now quote the whole passage, beginning with section 4th of the 23d chapter, of the 3d book.—

" Again, they," i. e. the opposers of Calvin's sentiments, of whom he speaks in the 3d Sect. " again they except; were they, (i. e. the reprobate,) not predestinated by the decree of God to that corruption which now is alleged as the cause of their damnation? *When, therefore, they perish in their corruption, they do nothing but suffer the punishment of that misery, into which, by his, (God's) predestination, Adam fell, and drew his posterity headlong with him**. Is not he, therefore, unjust, who doth so cruelly mock his creatures?"—A part of this objection is only quoted in the pamphlet and the following inference drawn from it:—" Consequently, Adam's eating the forbidden fruit was the necessary, unavoidable effect of the divine decree; and therefore was not a sin, but pure, formal, commendable obedience." Thus speaketh the Churchman, bringing false accusations against his brethren. Let us now see what the venerable Reformer of Geneva says. " I grant," such is his answer immediately following the quotation already given, " I grant, indeed, that all the children of Adam, by the will of God, have fallen into this state of misery, wherein they are now bound; and this is what I said at the beginning, that we must finally, always return to the determination of the will of God, the cause whereof is hidden in himself. But it does not, therefore follow, that God is subject to this slander," viz. the preceding objection, a part of which the Churchman has quoted as Calvin's words. He then proceeds to show, that no unrighteousness can be attached to God; that the reason of the righteousness of God is higher than to be measured by the measure of man, or comprehended by the smallness of human ingenuity. In Sect. 5, he shows that it is no part of our duty to ask a reason for God's will; the mere fact of any thing being God's will, making it is righteous. In

* The words in Italics are those quoted by the Churchman.

Sect. 8, he asks, "Whence then cometh this depravity in man, to fall away from God? Lest it should be thought to flow from creation, God, by his commendation, approved of the works of his hand. Therefore by his *own wickedness*, he, i. e. man, corrupted that nature which he received pure from the Lord, and by his fall drew his whole posterity with him into destruction. Wherefore, let us rather behold the manifest cause of damnation, in the corruption of mankind which is nearer to us, than search for one hidden, and to us incomprehensible, in the predestination of God." In perfect consistency with this, Calvin says, Book II. chap. 3. sect. 5. quoting Augustine with approbation, "Therefore, let this important distinction be kept in view, that man, since he is corrupted by the fall, sinneth indeed willingly, not against his will, or compelled; by a most intense affection of mind, and not by violent force; by motion of his own lust, and not by external constraint: yet such is the nature of his depravity that he cannot but be moved and driven to sin."

From these extracts, the reader can judge, whether the Churchman's inference, already quoted, be fairly drawn, or honourably stated. Since the premises from which it is drawn are not Calvin's, but those of his opponents, our author ought to have said so; and since Calvin has most studiously guarded *his view of predestination* against such an inference, our author ought, in conscience and of right, to have shown, if he could, that the reasoning used was inconclusive, and therefore the inference valid. But this did not suit his purpose. He would then have been under the necessity of making a *true quotation*, and of *reasoning correctly* from the quotation; the consequence of which would have been too favourable to Calvinism for his Anti-Calvinistic prejudices. After the inference abovementioned, he adds, p. 6. "And yet the Scripture represents Adam's act as

displeasing to the Almighty, and the cause of all our wo"—as if Calvin represented the matter differently. But he does not. The insinuation is absolutely unfounded.

In book II. chap. 1. sect. 4. of the Institutes, Adam's act is called "a detestable wicked act, which God so severely punished;" and in the same section, it is said, "if apostacy be a filthy and detestable offence, by which man draweth himself from the allegiance of his Creator, yea, outrageously shaketh off his yoke, then, *it is but vain to extenuate* the sin of Adam." In the same chapter, from the 5th to the 11th section, Adam's sin is exhibited at full length as the cause of all our wo.

The other quotations are correctly given as it respects words, but disjointed in their connexion, so as to convey a meaning different from that which the author intended, and has actually avowed, in other parts of his writings. There are a few instances we shall particularly adduce.

The first is, the reference to Calvin's tract on eternal predestination, which is in the note to the first quotation. This tract is about forty pages folio, two columns to a page, closely printed.—The extract is hardly a line, taken from the midst of a long sentence. This sentence is contained in a series of remarks explanatory of the end for which God made man, in reply to the objections of *Pighius*. In the course of these remarks, Calvin makes the distinction, before quoted from his Institutes, between the proximate and remote cause of the sinner's destruction. He proves, that the same objection which is made to the decree of reprobation, even if that be rejected, will be valid against the doctrine of original sin. "For Impiety will object to God," he says, "Why did not Adam sin for himself, so that he alone should be punished? Why hath he involved us, who have not deserved it, in his mis-

fortune? Nay, what right has God to transfer the punishment of the guilt of another upon us? The objection," he observes, "is made to a fact which none can deny, that a deadly wound has been inflicted upon all on account of the sin of one man." He closes his observations with the sentence from whence the extract is taken, which will be given in italics. "If then it appears evidently that the beginning of destruction commenced with Adam, and that every one finds the more immediate cause of it in himself, what hinders our faith from adoring at a distance with decent reverence *the secret counsel of God, by which the fall of man was ordained;* and also from contemplating, what appears nearer to us, the whole race of man in the person of Adam as bound in the guilt of eternal death, and thus obnoxious to death? Therefore Pighius did not, as he thought, discuss that excellent and beautiful symmetry by which the more remote and more immediate causes agree among one another."

The reader will observe, that the words marked in Italics, are quoted by the Churchman, as if they contained by themselves a distinct meaning of this kind; viz. that Calvin's view of the secret counsel of God was of such a nature, "*that Adam's eating the forbidden fruit was the necessary effect of the divine decree; and therefore was not a sin, but pure, formal, and commendable obedience.*" We have already shown, by extracts from the Institutes, that Calvin guards against such conclusions; and this extract, from the tract on predestination, contains similar cautions. The conclusions, therefore, are exclusively the Churchman's, and he is answerable for them. The premises from which he draws them are sufficiently guarded, to prevent *an honest man* from mistaking them. The conclusions are, therefore, the result of ignorance or design, and in either case are unwarranted.

(To be continued.)

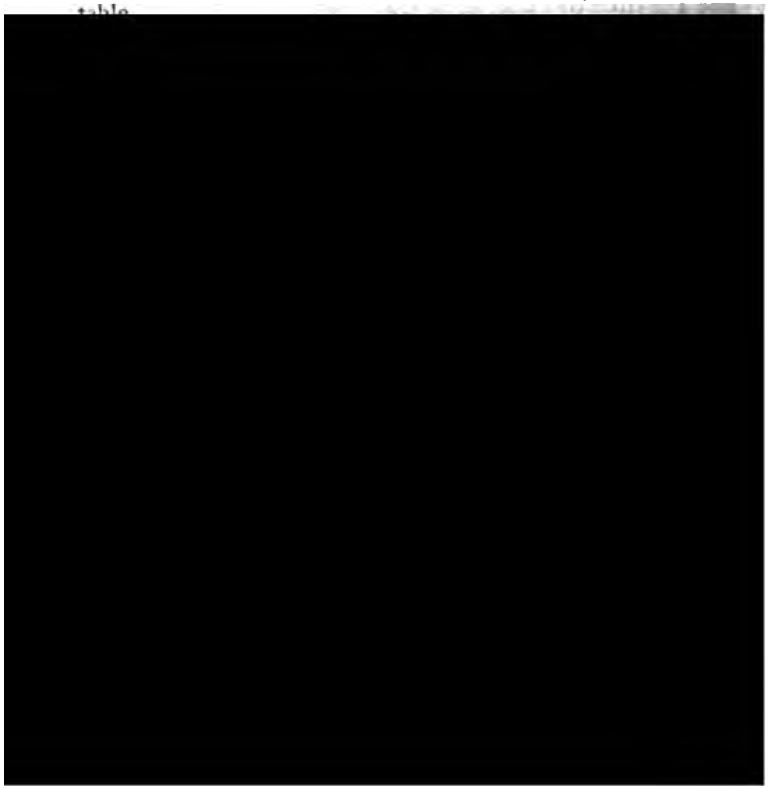
RELIGIOUS INTELLIGENCE.

DOMESTIC.

Annual Report of the Board of Directors to the New-York Missionary Society,

Presented and Approved March 25, 1811.

THE returning period of the Society's annual meeting, calls upon every member to review his efforts for the promotion of the Gospel during the year past; to retrace the dealings of God in his providence; to rejoice in his smiles; and to bow in submission, and adore, where his ways are inscru-



In the month of April last, soon after the annual meeting of the Society, an application, accompanied by a liberal offer of subsistence, was made to a Minister of the Gospel, of good standing in the Church of God, who expressed a great desire of being employed in the Missionary vineyard, and who was at that time disengaged from any tie to a particular congregation. This application was well received, and the Directors were encouraged to hope for success. Their hopes were, however, eventually disappointed. Determined to pursue, with unremitting diligence, an object they had so much at heart, they immediately made a similar offer to another respectable Preacher, whose peculiar situation appeared to warrant the proposal; but were a second time disappointed. The last mentioned gentleman, however, zealous for the promotion of the Missionary cause, recommended to the notice of the Directors the Reverend John Alexander, a minister of the Gospel, regularly ordained, and of about forty years of age, as a suitable person to undertake the charge of a Mission among the Senecas; to which nation the views of the Directors had been for some time turned. Jabez B. Hyde was in the same manner introduced to the knowledge of the Board, and proposed as a proper character to instruct the Indian youth.

Applications were immediately made to these gentlemen; and the acceptance of Mr. Hyde was announced by letter. Mr. Alexander, in conformity with the request of the Directors, arrived in this city in February last, and had a special interview with a Committee appointed for that purpose. This Committee, after the fullest and most faithful examination they were able to make, both of his Christian and Ministerial qualifications, reported to the Board, their decided and unanimous opinion, that Mr. Alexander was a person proper to be employed in the proposed Mission.

His appointment and acceptance were the immediate consequences. The event must be committed into the hands of the Supreme disposer of all events, who opens, and none can shut; and who shutteth, and none can open: and whose protection is ensured to his Church and people, by many gracious and infallible promises.

The Directors have the consolation of having employed every precaution which the nature of the case would admit, to avoid the danger of a rash and inconsiderate engagement; and after so many abortive attempts, desire to bless the Lord, that so far he has been pleased to countenance their endeavours for the advancement of his kingdom.

The salary allowed to the Reverend John Alexander, is four hundred dollars; and that to Mr. Hyde, the Teach-

This is all the addition the Church has received.

The conduct of the professing part of the nation is uniform and consistent with the Christian character. A weekly prayer-meeting has been instituted, to which the members pay strict attention By the medium of this prayer-meeting, the Missionary becomes particularly acquainted with the state of his little flock. Some of those who are not in Church-membership, occasionally attend the prayer meeting. Last autumn the Lord's supper was administered to eight white persons, and seven of the natives. Two of the latter, who are members, pleading the unprepared state of their minds, did not attend the ordinance. The white persons were admitted as occasional communicants.

The number of adult natives, who generally attend the preaching of the word, amounts to sixty or seventy. Although all these have not been admitted into fellowship with the Church, they have abandoned the absurdities of pagan idolatry, and steadfastly wait upon the ordinances of public worship.

The opposition of the pagans, who compose about half the nation, was last summer and autumn unusually great. Every attempt to visit the nation, from house to house, had proved abortive; and idle pretences were set up, to elude the proposals of the Missionary; but lately, blessed be God, the hearts of the natives have been opened to the admission of the Minister into their houses. Mr. Gray, accompanied by Sacharissa, has visited every pagan family in the nation, without the smallest opposition.

This event caused Sacharissa to exclaim with rapture, "this assuredly is the work of God."

The result has been, a more general attendance on the preaching of the word, so that the audience sometimes now amounts to near one hundred persons. A wide door being thus opened to the Gospel, gives reasonable hopes of a more abundant ingathering of souls to the Lord Jesus.

The goodness of the Lord, in providing a more extensive field of usefulness to our Missionary, calls for the most sincere and earnest acknowledgments from all that love the Lord Jesus in sincerity and truth, and will, of course, encourage them to wrestle at the throne of grace, that this merciful dispensation may not be ineffectual.

Two opinions, which appear to have taken deep root in the minds of the Indians, greatly obstruct the progress of the Gospel among them. They cannot comprehend the necessity of a Mediator, which is a fundamental article of the Christian faith, and enters into the very essence of the reli-

gion of Christ; and they conceive that the Creator has assigned to each description of men, their different modes of life, and different forms of worship, and has ordained that each species should embrace and retain the mode prescribed and transmitted to them by their forefathers.

To the white people, Mr Gray preaches on the evening of every Sabbath. His audience is considerable, and among them are a number of the Lord's people, whose hearts overflow with gratitude for the opportunity thus afforded them in the wilderness, of attending upon the preached word.

From the applications made by many of the white people for admission into church-membership, we draw the grateful conclusion, that the Gospel has not been preached to them in vain.

The School among the Tuscaroras has not yet attained to a prosperous state. The teacher, though a pious man, has, through bodily infirmity, been found incapable of conducting the institution with advantage, and has, of course, in the most tender and affectionate manner, been dismissed from the service of the Society.

Great pains have been taken to procure a proper character to succeed him, and different means employed without effect. The Directors have been constrained for the present to authorize Mr. Gray to engage some person to perform the duty of a teacher.

The pious and indefatigable Paul Cuffee, the field of whose labour extends upwards of seventy miles from east to west, has changed the place of his residence, and removed to Montauk. The destitute situation of the people in that vicinity, and other providential circumstances, determined the mind of Paul, to whom the place of his residence is unimportant, provided he may fill up the remainder of his life to the glory of God, and with usefulness to men.

This faithful servant of Christ had, for some time, deemed himself an unprofitable servant, and was apprehensive that he had laboured in vain. His prospects have at length brightened.

In the middle of March, 1809, attention to religion within the bounds of his charge became more serious and solemn, both among the white people and people of colour. The places of public worship were crowded; and the fruits of the Spirit were manifest in the general reformation which ensued. Twenty-two persons, he has reason to believe, were savingly converted. Those who, at that period, made a profession of the truth, have adhered with steadiness to their profession. But one instance of apostacy has appeared. And

the use of spirituous liquors has much diminished within the bounds of his charge.

There were then 63 communicants belonging to the congregations under his care: at Islip 20, at Puspatock 16, at Coldspring 15, and at Montauk 12.

By a letter from Paul, dated February 28th, 1811, it appears that three of the members at Islip have removed; but that notwithstanding, the aggregate number under his charge have increased by additions at Puspatock and Coldspring. At these two places, particularly at Puspatock, numbers appear to be under powerful convictions; and the heart of the Preacher is filled with animation and joy, in the prospect of another revival. This humble Ambassador of Christ expresses a high degree of gratitude for the aid afforded him by the Board, which has enabled him to read, meditate, and study; and to pay much greater attention to the scattered people under his care; and he earnestly solicits the prayers of the Society for a blessing on his labours. He sometimes preaches four times in one week; and his people, especially at Puspatock, instead of wasting their precious time in drinking, dancing, and carousing, have, many of them, become the subjects of divine grace, and now place their chief delight in the service and worship of that God who has extended unmerited mercy to their souls.

There are so many societies of different descriptions engaged in promoting the interests of the Redeemer, both in this country and in Europe, that the very mention of their designations would occupy a greater space than can be allotted to them in this Report.

During the last year, the Board of Directors have received communications from the Netherland Missionary Society; from the Hampshire and Northern Missionary Societies, and from the London Missionary Society. The last of these, has carried its labours to the four quarters of the earth, with various success, and at an immense expense.

Some account of their labours, and of the exertions of the Hampshire and Northern Missionary Societies, may be seen in the Christian's Magazine, to which every member of this Society has access. It is, therefore, needless to repeat the proceedings of these different associations in this report.

The resources of this Society are principally drawn, at present, from collections made in the Churches connected with it. In making these collections, there has, for two years past, been a degree of remissness, which, if not speedily corrected, must paralyze the efforts of the Board. The Directors have no coercive power; they can only prefer their so-

licitations for a voluntary donation; and are confident nothing more will be necessary for the attainment of the object than a simple notification. The Treasurer has accordingly been directed annually to call up this subject to the remembrance of the different congregations, that provision may be made for remedying the defect.

The substance of God's children, as well as their persons, is dedicated to their Lord and Master; and a conviction that the call is necessary, is sufficient to awaken their liberality.

The generosity of the Assistant New-York Missionary Society claim the warmest acknowledgments of the Board. They have testified the sincerity of their profession, by presenting to this Society, as a voluntary contribution, for the last year, the sum of five hundred and eight dollars and thirty cents, for the advancement of the Kingdom of Christ, and the extension of Missionary exertions.

Our thanks are also due to the Presbyterian Youths' Assistant Missionary Society, for a donation of fifty-five dollars, paid by them into the treasury of this Society, to promote its purposes.

The Treasurer's account will exhibit a view of the receipts and disbursements of the Society for the year past; which will show the necessity of additional resources, to enable the Board to execute their plans with a reasonable hope of success.

By order of the Board of Directors.

P. WILSON, Sec'ry.

Officers and other Directors of the NEW-YORK MISSIONARY SOCIETY, elected at the late annual meeting for the ensuing year.

Rev. Dr. JOHN M. MASON, *President.*
Rev. Dr. JOHN B. ROMEYN, *Vice-President.*
Rev. Mr. JAMES M. MATHEWS, *Secretary.*
Mr. DIVIE BETHUNE, *Treasurer.*
Mr. JOHN E. CALDWELL, *Clerk.*

OTHER DIRECTORS.

Rev. Dr. SAMUEL MILLER,	Mr. JESSE BALDWIN,
Rev. Dr. JOHN N. ABEEL,	Mr. RICHARD DURYEE,
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PETER WILSON, L. L. D.	Mr. JOHN STOUTENBURGH,
Dr. THOMAS BOYD,	Mr. WILLIAM WHITLOCK.

Dr. *The New-York Missionary Society in acct. current with Divie Bethune, their Treasurer.* Cr.

1810.	April 26.	To cash paid Gray's dft.	180	1810.	April 2.	By balance from old account,	183 18
	30.	To —— Paul Cuffee's salary,	40			By amount of dues collected,	99 50
	May 15.	To —— Gray's dft.	281 25		5.	By do. of collections at annual sermons,	282 73
	19.	To —— Crane's do.	60		June 30.	By cash for dividend on bank shares,	67 50
	June 4.	To —— Williams & Whiting for printing,	4 80		Oct. 31.	By amount of collection in Brick church,	157
	July 16.	To —— Paul Cuffee's salary,	20		Dec. 18.	By cash for dividend on bank shares,	67 50
	20.	To —— Cusick's dft.	57 68			22. By amount of collection in Wall-St. church,	130 12
	"	To —— Gray's do.	100			31. By cash for dividend on insurance shares,	60
	"	To —— Mr. Pleasant's do.	110		1811. March	23. By do. received from the Assistant Missionary,	508 32
	Sept. 17.	To —— Crane's do.	70			11. By do. from the Presbyterian Youth's Assistant Missionary Society,	85
	24.	To —— do. do.	55			31. By balance carried down,	576 37
	Oct. 19.	To —— do. do.	64 46				
	13.	To —— for candles,	5 33				
	Nov. 14.	To —— Degroot's salary,	30				
	Dec. 19.	To —— Gray's dft.	281 25				
	26.	To —— do. do.	150				
1811.	Jan. 17.	To —— Mr. Pleasant's dft.	120				
	21.	To —— Crane's do.	75				
	Feb. 15.	To —— Mr. Alexander's do.	200				
	"	To —— do. for Mr. Hyde,	180				
	25.	To —— Cusick's dft.	50				
	5.	To —— Williams & Co. for printing, &c.	8 75				
	27.	To —— Mr. Alexander's board,	24				
	21.	To —— Cuffee's salary the first inst.	40				
	March 26.	To —— Obed Crane on account,	40				
			$ 2187 22				$ 2187 22
	April 1.	To balance brought down,	$ 576 37				

Errors, &c. excepted.

DIVIE BETHUNE, Treasurer.

New-York, April 1, 1811.

We the Subscribers, appointed a committee to audit the Treasurer's account, have done so, and found it right and accurate; the balance due the Treasurer Five Hundred and Seventy-six Dollars, thirty-seven cents. These are also fifteen shares in the New-York Insurance Company, and thirty shares in the Merchants' Bank, the property of this Society.

New-York, April 2, 1811.

JOHN STOUTENBURGH, } *Committee.*
JOHN B. CALDWELL, }

The following Character of Mrs. A. G. D. is taken from a small pamphlet published in Newburyport, in the course of the last year. We presume it will be interesting and edifying to the pious reader.

HER natural disposition was amiable; her youthful deportment, pleasant and engaging. But it was not till about the age of nineteen, that her mind was impressed with the worth and importance of religion. Then she was led to see and lament that all her previous pursuits had been vanity; and that she had lived without hope, and without God in the world. An affecting sense of the guilt and danger of such a life, divested the world of its charms, and filled her mind with anxieties the most painful. The change became manifest to her friends. One of them questioning her on the subject, she could only reply, "I feel that I have a soul;" and burst into tears. As light and conviction increased, she became sensible, to use her own expressions, "of a depraved nature, prone to evil, and averse from every thing good;" of a heart "especially opposed to the plan of salvation in the Gospel;"—"an opposition which," she felt, "Almighty power alone could subdue." Her mental distress was long and severe; her health sunk under the burden; and she seemed, at times, on the brink of absolute despair. At length, mercy dawned upon her mind, and a ray of hope was enkindled in her heart. It is remarkable, that her first relief was gained during a storm of lightning and thunder. The power and majesty of Jehovah were brought near; and she found she could contemplate them without terror. She felt herself in the hands of a present God; and it was pleasant to be there. From this period, her health gradually returned; and her mind, calm and peaceful, tasted the consolations of a Saviour's love.

After a considerable time, she publicly owned her Saviour, and united herself to his people in the bonds of the gospel covenant. With what solemnity and affection this interesting act was performed, appears from the following passages, which were penned immediately afterward;

"Great and glorious God! Wilt thou, in infinite mercy, ratify in heaven, what I hope I have been enabled by thy grace, to do in sincerity on earth. Wilt thou be pleased to accept my poor, worthless, sinful self, and prepare me to glorify thee, here on earth. I am entirely unable to do any good thing; and if left to myself, I must sink and fall. But O, for thy mercy's sake, keep me from dishonouring thy sa-

cred name and cause. O, I would rather, if it be thy will, depart from earth this night, wilt thou but receive my departed spirit, than be left to wound the cause of the dear Redeemer;—and his cause I shall surely wound, unless thou art pleased to take all my work into thy hands. O, my heart and soul beg for thy Holy Spirit to dwell in me, to enable me both to will and to do of thy good pleasure. O lead and guide me in the way everlasting; and keep me from falling, I intreat for Jesus Christ's sake, who is worthy all praise.

"O let me realize how entirely unworthy I am of the least of all mercies; and help me to adore and admire thy mysterious mercy and goodness, in allowing me to enjoy such rich privileges. O give me a thankful heart, that I may improve them to thy honour and glory."

On the morning of the following sabbath, she writes thus:

"O let thy goodness awaken my stupid soul; and wilt thou assist me by the influences of thy spirit, while I attempt to meditate on thy great and mysterious love, which is to be celebrated this day. O, wilt thou permit such a vile and polluted creature to approach thy house, and thy table? May I too taste thy dying love, who am the worst and least? O, I am overcome with love divine.

Here, Lord, I give myself away,
'Tis all that I can do."

On the evening of the same day, she writes:

"What shall I say? I am lost in astonishment while meditating on the mysteries of the day. Instead of being cut down and consumed, I, a guilty, polluted, hell-deserving sinner, have been permitted to wait on the Lord at his table; and though all unworthy the smallest crumb of mercy, (well may I stand amazed!) I have been fed with children's bread. O, what marvellous love and condescension! Lord, instead of destroying me, thou hast fed me with thine own flesh."

Her sacred profession was substantiated and adorned by her succeeding life. Though her external conduct had before been blameless, it assumed quite a new aspect. Other objects occupied her mind. Other pursuits engrossed her attention. The sweet and heavenly spirit of religion breathed in her soul, beamed from her countenance, and gave a charm to her whole deportment.

An adoring and affectionate sense of the Deity dwelt habitually on her mind His word was her constant companion. His house and ordinances were her supreme delight.

With gratitude and submission, she recognized his
hand in her mercies, and her trials. To speak of hi
lencies and his love, was her joy; and still more
out her full heart before his throne, in prayer and p

By frequent and familiar intercourse with hea
mind was unusually abstracted from the world. Sh
ed like an inhabitant of another region. There her t
her desires, and her affections habitually found repo

Her humility was especially conspicuous. "O for
and lowly spirit; an humble and contrite heart!"
and similar expressions constantly occur in her wr
"O, if I may be but a hewer of wood, or drawer
in thy cause, and for thy people, I will praise thy n
ever." Elsewhere, she thus writes to a friend; "
me, that I may have that humble, broken, contri
which bows submissive to the will of heaven.
might get low in the vale of humiliation, where swe
and humble hope, and heavenly joy are only to be
There, my dear, may we dwell together; and le
cares at the footstool of His mercy, who shines on
valley with beams of divine compassion!"

Of the delights and sympathies of friendship, she
quisitely susceptible. Her *intimate* friends were ne
but she gave her *whole heart* to each of them.
was made up of gentle and generous sensibilities.
gree very unusual, she was capable of *forgetting he*
her feelings for others. It is worthy of notice, th
her thoughts fixed upon the blessedness of heaven,
which was apt peculiarly to impress and console h
was this; that there, she might hope to see her *frie*
pecially some who were peculiarly afflicted here,)
from every sorrow, and perfected in bliss. Such exp
were not unfrequent in her letters. On a certain
having made an apology to a friend to whom she was
on account of something which she had charged o
as faulty, she closes the subject in this manner: "
bid you adieu, begging that you will not blot me qui
your book; if you do, I deserve it, and will try not
plain; because you can never take away the pleasur
have, of loving you and yours with the utmost ard
only while this heart is warm with life, but when it
ed by the cold hand of that messenger who will nev
the flame, but will only purify, and make it burn the
er."

Her concern for the immortal interests of her frie
relatives, was most tender and strong. No small p

her time was occupied in devising methods by which to press on their attention the all-interesting things of religion and eternity. Yet she frequently condemned herself that she did no more. Writing on this subject to a friend, she says, "I have felt at times such keen distress, that it has seemed as though my reason would forsake me; but still I could not utter what so oppressed my heart." Referring afterward to an instance of what she deemed uncommon faithfulness and zeal in another. "How it reproves," says she, "my guilty tongue, for all its sinful silence." She adds, "O pray for me, that the feeble spark of grace, that seems almost extinguished, may be kindled to a flame, that will destroy all sinful fear, and make me bold in the dear cause of God; that I may work his work while it is called to-day, and find it my meat and drink to do his will." And afterward: "Your whole family shall have my ardent prayers, as ours will yours, I hope. O may we thus be "mutual helpers," mutual suppliants at the throne of grace. How great the mercy, there to meet, and mingle souls, and in the arms of faith and love, to carry our dear friends together, and beg for them what most of all we prize, with the sweet hope that Heaven will not withhold the blessings we desire."

But her benevolence was unconfined and universal. She felt for the whole human family. Looking around on her fellow creatures destined to death and immortality, yet thoughtless of God, absorbed in temporal pursuits, and wasting the season on which their eternal all depended, she was grieved, and at times almost overwhelmed. She frequently inquired of herself, whether some new, and hitherto untried exertions might not be made to counteract and arrest the evil. She put the same question to her friends. It was the joy of her heart to know that Christians were much engaged in prayer for Zion's prosperity. She was confident that a blessing would follow. Every instance of conversion, and even of awakening, of which she heard, seemed *like life from the dead.*

While thus awake to the spiritual interest of her fellow-creatures, she took a tender part in what related to their temporal comfort. Scarcely was there a scene of affliction or of joy, within the range of her information, at which her mind, exquisitely attuned as it was, and true to sympathy, did not vibrate. Nor was her sensibility a mere passive and short-lived impression, but a *principle* of vigorous and systematic exertion to do good. She seemed conscious of no value in money, except as it became the medium of relief and comfort to the distressed. Her plans and efforts of this kind were

truly exemplary; and always increased with her means and opportunities.

She spent much of her time in retirement, and rarely appeared in mixed companies. Not that she was either unsocial, or an enemy to innocent relaxation. But she found her principal pleasure in conversing with select friends, either personally, or by the pen; in contemplating the beauties of nature, and in perusing favourite authors. Among the last, was Cowper: and it was the opinion of some of her friends, that by abundantly conversing with that interesting writer, she had insensibly caught something of his turn of thought, and manner of expression.

Like most others, who have been eminent in religion, Mrs. D. was acquainted with severe affliction. For several years, she was subject to frequent attacks of painful indisposition. With these, other trials were connected, which, on a mind and frame like hers, made a deep impression. Though favoured with much christian enjoyment, she was at times the prey of dejection; and her constitution gradually gave way. She was emphatically a martyr to sensibility. But her affliction was a merciful and salutary discipline.

do! O that I might be made useful while I stay on earth! The thought of living in vain is almost insupportable. Merciful Father! let me not be a cumberer of the ground; a useless branch, fit only for the burning; but O employ me in thy service. Let me do something for thy cause, thy people, and the precious souls around me, if I am to be continued here below. It would be pleasant thus to live. To do thy work, is all that is worth living for; all that makes life desirable. To look back in a dying hour, and see something done in the cause of God, and to promote religion in the world, how delightful it must be! O let not all my days and years be lost. May this year be crowned with thy blessing on my poor attempts to do thy will! And may I be enabled to put in practice the new resolutions I now desire to make in thy strength!

1. Resolved, that I will try to *speak* more for God and his holy cause. In this duty, I have been too deficient; but now, in divine strength, am determined to mend.

2. I will try to go more into the world, and see if I cannot do more for the souls of my acquaintance. In this I am verily guilty. The souls of those around me are too much neglected. Relatives and friends must be conversed with more, on the great things of religion. This I will try to do, if Heaven in mercy will but give me strength.

3. I will try more to see dear Christian friends. I can call, and stay a little while. This I will do, more than I have done, and not wait for restraint to be done away—if Heaven enables me not to fear.

4. The sick and afflicted have been too much neglected. I must try to visit the widow and fatherless more, the sick and afflicted, the poor and needy. Among these I may call; and it should, and must be done. O that I may have strength and courage to pursue the path of duty!

5. Resolved, that I will take more particular notice of the dealings of Heaven with me and mine, and will record the mercies and privileges indulged me more than I have done. May I be enabled to perform this duty aright! And O that all duties may be performed with double diligence, in their respective places, decently and in order, not clashing one with another!

My 6th resolution is to live, as much as possible, by rule. I will try to have every duty in its proper place; devoting so much time to one, and so much to another. This can be done, more than it has been. O that the God of all grace may be pleased to enable me to live more to his glory, by conforming my life as strictly as possible, to the rules of his holy word. I think I can say, I delight to do his will. O may it

be my daily meat and drink! O that I may have grace *always to do the things that please him!* O that he would employ me every moment in his service, and enable me to bring forth fruit to the praise and glory of his wondrous grace! May I be enabled so to live and walk, that all around me may be constrained to confess that the religion of Jesus is a blessed reality! And may this year be crowned with the rich mercy of seeing some *one* in the family rejoicing in the truth, and uniting with me in giving glory to the God of our salvation! O grant it, Father of mercies, for thy name's sake!"

I would resolve with all my heart,
With all my powers to serve the Lord;
Nor from his precepts e'er depart,
Whose service is a rich reward.

O be his service all my joy,
Around let my example shine,
Till others love the blest employ,
And join in labours so divine

Be this the purpose of my soul,
My *solemn, my determin'd* choice;
To yield to his supreme control,

the *flesh is weak*. I long to be free. But O my family! My dear family! .....Why was *I* made to hear thy voice? why am I not as once I was? What shall I render? And what shall I do for my friends?"

On another occasion, she expresed herself to the same friend in this manner: "Oh, it seems sometimes hard for me to realize it possible, that one so impure, so full of sin, of every evil, should ever be made fit for heaven. But why may I not hope? I know whom I have believed; and my Redeemer is mighty to save. Yet when I realize what it is, which I hope for, it is almost too much for me. I am overwhelmed; and find it necessary to turn away my thoughts from the subject."

Mrs. D's. last sickness was distressing, beyond what is usual; but her temper throughout was distinctly marked with serenity and submission. Soon after her confinement, understanding that there were some promising appearances of unusual seriousness in the town, she inquired of her husband whether departed spirits probably had a knowledge of what took place on earth; and receiving an answer in the affirmative, "Then," said she, "I shall partake of the joy, though I should not live to witness the scene."

At an early stage of her disorder, she perceived that its symptoms were alarming, and entertained little expectation of recovery. Being asked whether she felt any distress or terror at the thought of death, she replied, no; she found nothing hard, except the parting with her dear friends.

She took a most affectionate leave of her brothers and sisters; and begged them to learn from her case the necessity of religion, and the comfort it could afford in the full prospect of death and eternity. "You see me," said she, "in great distress; but heaven is worth dying for." She then expressed her humble hope that she was going to that blessed world; and added, "I entreat you to prepare to meet me there. The thought that this shall be an eternal separation, is more than I can bear. I will not, I cannot admit it. I must comfort myself with the hope of shortly meeting you again in a better world." The succeeding night, she appeared to sink, and several times repeated the following line;

Tell me my soul, can this be death?

Still she declared, that though her distress was great, she felt a joy which overbalanced it. The day before her death, the sufferings of her frame being extreme, she expressed a desire, that if she should die with a distressed countenance, she might not be suffered to be seen, lest any should construe it

as a dishonor to religion. In another most severe struggle, she said; "God is good. I cannot bear that any should think him unkind. No——no——no——never." A few minutes before death, she signified that she enjoyed the same peace and satisfaction as ever, and could cheerfully commit herself into the hands of God. She then lay a moment, and addressing her friends around her, said, with an emphasis and aspect never to be forgotten: "Do let me go—let me go—let me go"—and expired.

THEOLOGICAL SEMINARY OF NEW-YORK.

ON the tenth, eleventh, and twelfth of last month, was held the annual examination by the superintendants of this institution; and on the evenings of the same days were delivered public discourses by five of the students. The exhibition was throughout gratifying to their friends, and satisfactory to the public.

The plan of the Seminary is now more fully carried into effect than formerly; and its practicability and usefulness, begin to be felt and acknowledged. Systematic and Biblical Divinity, are taught by the Rev. Dr. Mason; and the Original Scriptures, Ecclesiastical History, Scriptural Chronology and Geography, and Eastern Antiquities, as far as connected with Biblical Literature, by the Rev. Mr. Mathews.

The superintendants express their belief that the Churches may promise themselves much from this Institution, and are highly interested in its prosperity. Yet in its infancy, it has already sent forth to the ministry fifteen young men, who are labouring with acceptance and usefulness, in the work to which the Master has called them. The leading feature in the plan of education, *study of the scriptures themselves*, making use of systems of Divinity, more to methodise than to ascertain what the Scriptures teach, is every year discovering itself to be of new importance. They express their satisfaction, too, in seeing some of the surrounding Churches attempting to introduce plans of education materially the same; and hope to see the same blessing descending upon others, which has crowned the Institution under the care of their own Church, and which claims so much thankfulness from those who are to enjoy its benefit.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. VI.] JUNE. 1811. Vol. IV.]

A View of the Constitution of the Church of Scotland, abridged from the second part of Dr. Hill's Theological Institutes.

III. IN delineating any Constitution, it is necessary to explain the manner in which the three powers known by the name of the Judicial, the Legislative, and the Executive, are distributed and exercised.

1. *Judicial Power.* The Judicial power of the Church appears in the infliction or removal of those censures which belong to a spiritual society. This power is not intrusted by the constitution of this Church to the minister of a parish; for, while he performs various offices in his personal capacity, it is only when he sits in the Kirk-session as Moderator, or acts by their authority, that he exercises the judicial power of rebuking, or suspending, or excluding from the privileges of the Church, and of absolving from censure. While those inhabitants of a parish who are of the communion of the Established Church, are thus secured from suffering by the caprice of an individual, they are also guarded against the intrusion

of a neighbouring jurisdiction. They are placed by the constitution, under the inspection of the Kirk-session of their own parish. There the judical power, when it is exercised with regard to laymen, must originate; and no other Ecclesiastical Court is entitled to interfere in the first instance: although every judicial discussion before a Kirk-session may ascend through the gradation of judicatories, so as to be finally decided by the General Assembly.

The office of a minister being superior to that of an elder, and the minister of a parish being officially the Moderator of his own Kirk-session, he is not amenable to their jurisdiction. His immediate superiors are the Presbytery from whom he received the charge of his parish, who have a right, at any time, to inquire in what manner he performs his official duty; who exercise a censorial inspection over his whole conduct, and who are the only Court before whom it is competent for those who wish to appear as his accusers in an ecclesiastical process, to lodge any complaint against his doctrine, or moral character. Ministers, besides being liable to the same censures as other Christians, may be suspended from the exercise of their ministry, or deposed; and, in consequence of the connexion between the Church and the state, a sentence of deposition, regularly pronounced by the Church-courts, deprives a minister of that right to the stipend and other emoluments which he acquired by his admission, and renders his parish vacant in the eye of law.

It is a matter of essential justice, that every man who is to be tried should know the shape which his accusation must assume, and the form in which he is required to make his defence. The strict observance of a known established mode of trial is peculiarly necessary in the judicial proceedings of the Church, where sentences that affect the character and comfort of the parties, and that deprive a minister of his use-

fulness and his freehold, are pronounced by large popular assemblies, the members of which, not being conversant in legal discussion, are in danger of deciding from some strong present impression. The state of her judicial proceedings was one of the first objects to which the Church of Scotland directed her attention after the revolution: and what is called the form of process, a code of laws which regulates the manner of commencing, of conducting, and of terminating processes for censure, was enacted by the Church in the year 1707. This form of process, with the help of those explications which some parts of it have already received from practice, and a due attention to the rules of Christian prudence and charity, may be executed in such a manner as to attain the great purposes of a judicial code.

2. *Legislative Power.* Every judicatory is occasionally called to enforce the laws of the Church, by making such special enactments, in conformity to those general laws, as are suggested by the circumstances of the district under its jurisdiction; and Church-courts, like all others, have a right, within certain limits, to regulate the forms of their own proceedings. It is not to such partial enactments or regulations that we refer, when we speak of the legislative power of the Church. We apply that term to the power of making standing laws concerning matters of general importance, which are binding upon all the members and judicatories of the Church. From the first establishmeut of the Presbyterian government in 1560, till some years after the Revolution, such laws proceeded from the sole authority of the General Assembly. But an act of the Church in the year 1697, which is called the Barrier act, prescribes the following mode of enacting permanent and standing constitutions. The proposal of making a new general law, or of repealing an old one, which is called an overture, originates with some indi-

vidual, who generally lays it before his Presbytery or Synod, that, if they approve, it may be sent to the General Assembly as their overture. The General Assembly may dismiss the overture, if they judge it unnecessary, or improper; may adopt it as it was sent, or may introduce any alteration which the matter or the form seems to require. If it is not dismissed, it is transmitted by the General Assembly, in its original or its amended form, to the several Presbyteries of the Church for their consideration, with an injunction to send up their opinion to the next General Assembly, who may pass it into a standing law, if the more general opinion of the Church agree thereunto, that is, if not less than forty Presbyteries approve.

The Barrier-act, according to its own preamble, was intended "for preventing any sudden alteration, or innovation, or other prejudice to the Church, "in either doctrine, worship, discipline, or government, now happily established therein;" and any person who considers the momentary impressions incident to all large bodies of men in the heat of debate, or in their zeal for a particular object, will not think it advisable that a court so numerous as the General Assembly, which sits once a-year for ten days, should have the uncontrolled power of making standing laws upon the spur of the occasion. At the same time, it must be acknowledged, that the operation of the Barrier-act produces great tardiness in the legislation of the Church. For some Presbyteries neglect to send any opinion; others disapprove; others propose alterations; so that many years sometimes elapse before the consent of forty Presbyteries can be obtained to the whole complex proposition that was transmitted to them. The remedy for this tardiness is found in that legislative authority which the barrier act seems to reserve to the General Assembly. On the very day in which that act received the

authority of law, ministers and Presbyteries are ordained to obey untransmitted appointments of the Assembly. Ever since that period, when the immediate enactment of the new law proposed in an overture appeared essential for the good of the Church, the General Assembly has exercised the power of converting the overture into what is called an interim act; and it is acknowledged by all who understand the constitution, that, till the meeting of the next Assembly, such temporary enactments are binding upon all the members of the Church. If Presbyteries disapprove of them, they will express their disapprobation in the opinion which they transmit; and the voice of their representatives in the next Assembly will prevent the re-enactment of the overture. The power, therefore, of passing interim acts cannot produce permanent evil. It generally has the effect of rousing Presbyteries to consider the overtures transmitted to them; and, in many instances, the temporary regulations by which this power of the General Assembly had applied an immediate remedy to evils under which the Church was suffering, have acquired the authority of standing laws, either by the tacit acquiescence of the Church during a long course of years; or by the explicit approbation at length obtained from a majority of Presbyteries.

3. *Executive Power.* The General Assembly, from its first meeting under the Authority of Parliament, in the year 1560, assumed the direction of the ecclesiastical business of the nation, which it managed, first by superintendants, and afterwards by the Presbyteries which it erected in the different districts of the kingdom. In the Second Book of Discipline, which was agreed upon in the Assembly 1578, and inserted in the registers of Assembly 1581, it specified minutely the powers of Presbyteries and Synods; and nearly the same powers described in that book

were confirmed by the act of Parliament 1592, c. 114. The powers thus committed to the inferior judicatories of the Church of Scotland, are exercised by all of them in the ordinary discharge of their duty; and in the trial of candidates for the ministry, Presbyteries are in a special manner the executive officers of the Church. But the supreme executive power remains with the General Assembly, which having, in concurrence with the State, given at first to the inferior judicatories all the ecclesiastical powers which they possess, still, according to the powers which, in the Second book of Discipline, it reserved to itself, "prescribes the rule how the other two kinds of assemblies should proceed in all things; and generally, "concerning all weighty affairs that concern the weal "and good order of the whole kirks of the realm, "interpones authority thereto." In the exercise of these powers, the General Assembly often issues peremptory mandates, summoning individuals and inferior courts to appear at its bar. It sends precise orders to particular judicatories, directing, assisting, or restraining them in the discharge of their functions; and its superintending controlling authority maintains soundness of doctrine, checks irregularity, and enforces the observance of general laws throughout all the districts of the Church. As the decisions of the General Assembly, which constitute the common law of the Church, may give a false interpretation of the statute-law, so the orders of the General Assembly may infringe the constitutional liberties of the separate judicatories. But when an opinion comes to prevail throughout the Church that the General Assembly has acted improperly, the representatives sent by the Presbyteries to future General Assemblies will give decisions of an opposite tendency; and acts will be passed in the ordinary course of legislation, applying the proper remedy to the abuse of authority, and preventing the repetition of that abuse. The ex-

ecutive power may err in the Church, as in the State; and in both, the errors of the executive are corrected by the voice of the legislative.

The settlements of vacant parishes have furnished the most important occasions for calling forth the executive power of the General Assembly. Ever since the establishment of the Church of Scotland, and particularly since patrons were restored to their ancient rights by the Act of 1712, Presbyteries, even when they did not find any defect in the personal qualifications of the Presentee, have often, from a supposed deficiency in his call, from regard to the wishes of the people, or from some local circumstances, delayed or even refused to settle him. When the matter is brought before the General Assembly, that Supreme Court, if satisfied that the conduct of the Presbytery was not warranted by the laws of the Church, interpones its authority, and enjoins them to proceed with all convenient speed, according to the rules of the Church, to receive and admit the presentee minister of the vacant parish. If the reluctance discovered by the members of the Presbytery appears to be such that they cannot safely be trusted with any discretionary powers, the General Assembly appoints the particular days of their meeting, in order to take the steps previous to the settlement, prescribes the whole course of their procedure, and constitutes them, in that particular case, the ministerial officers of the General Assembly, who are not allowed to exercise their own judgment, but are required implicitly to obey the instructions given by their superiors. As the existence of the Society depends upon the maintenance of this paramount authority, ministers have often been censured, and sometimes deposed, when setting their own judgment in opposition to that subordination which the constitution implies, and which their solemn promise at the time of their admission bound upon their conscience, they have finally refu-

sed to comply with the orders of the Supreme Executive power.

It may be impossible for a Court which sits only once a-year for ten days, to decide all the questions that are brought before it; and circumstances may occur in the intervals between General Assemblies, which call for the interposition of the Supreme Executive power of the Church. The constitution of the Church of Scotland, therefore, is completed by the Commission of the General Assembly; a Court composed of the Moderator and all the members, with the addition of one who is named by the Moderator, which meets after the Assembly is dissolved, without the representation of the Sovereign, and may be considered as a Committee of the whole House. The General Assembly gives power to the said Commissioners, or their quorum, which is declared to be thirty-one of their number, whereof twenty-one are always to be ministers, to meet within the Assembly-house, the first day after the dissolution of the Assembly, and thereafter the second Wednesday of August, third Wednesday of November, and first Wednesday of March, and oftener, when and where they shall think fit and convenient, with power to choose their own Moderator; and it empowers them finally to determine, as they shall see cause, in every matter referred to them by the Assembly; appointing, however, that no private processes be determined except at the four stated diets, and that what shall be determined at one diet of the Commission, with relation to private causes, shall be unalterable by any other diet thereof, and shall continue in force till disapproved of by the General Assembly. As amongst the annual instructions given to the Commissioners, they receive a general direction, "to advert to the "interest of the Church on every occasion, that the "Church, and present establishment thereof, do not "suffer or sustain any prejudice which they can pre-

"vent, as they will be answerable," they may find it expedient to meet oftener than at the four stated diets; and a Commission is legally constituted at any time when thirty-one of the Commissioners, whereof twenty-one are ministers, finding themselves assembled in any place, proceed to choose a Moderator. It has been usual for the Moderator of the last Assembly, upon the few occasions when an extraordinary meeting of the Commission has been held, to give public notice, at the desire of some members, of the day upon which it appears to them expedient to meet. But there is no reason to think that the Moderator of the last Assembly, by withholding his compliance with that request, can restrain the Commission from meeting, or that it would be incompetent for the Commissioners to act, although circumstances should prevent a quorum of their number from assembling upon the very day which he had named. As the Commission is a delegated Court, the Commissioners are accountable for all their actings to the next General Assembly, who may reverse their sentences, and find those who concurred in them censurable, if it shall appear that they have exceeded their powers; that is, have either meddled in any other matters than what were committed and referred to them, or have acted contrary to the acts and constitution of the Church, or to the prejudice thereof. But, within these limits, the Commission is vested with the executive authority of the General Assembly; and, by carrying into effect the sentences and judgments of the Church, has, in many important cases, maintained that subordination of judicatories in which consists the unity and vigour of the whole system.

From this delineation of the Constitution of the Church of Scotland, it appears, that the distribution of power amongst the Courts of which it is composed, is artificial and skilful. The Judicial power ascends through all the Courts, terminating in the General

Assembly. The Legislative both originates and ends there, with this restriction upon the exercise of it, that, without the concurrence of a majority of Presbyteries, the General Assembly cannot enact any standing law. The Supreme Executive is lodged in the General Assembly, whose orders direct and control the inferior branches, until the whole body declare that they are illegal. In this distribution of power, there is sufficient energy and vigour for the dispatch of business; there is a tardiness only with regard to that which of all things requires the most deliberation, the enactment of permanent laws; and there is a provision made for the constitutional operation of that jealousy, natural and proper in all republics, by which the rights and liberties of the inferior branches are defended against encroachment, and the General Assembly, however respectable by the description of its members, and the various offices assigned it, is effectually restrained from making innovations. This Constitution gives the ministers of the Church of Scotland a voice in framing those regulations which are enacted to direct their conduct. It affords them such opportunities of displaying personal talents as are unknown under Episcopal government, and it has a tendency to form that manly, enlightened, and independent mind, which becomes all who are employed in the ministrations of the sacred office.

FOR THE CHRISTIAN'S MAGAZINE.

Letters from Mrs. Harriet Backus.

Canaan, August 26, 1800.

AGAIN, I am writing to my dear Mrs. ——, peradventure, chance may present an opportunity to

communicate with her, and I will be prepared for the interview. Why, my good friend, in spite of all my good resolutions, am I the slave of selfish regret? Why is not my love for you, disinterested enough to make me rejoice sincerely, that you are no more a citizen of Albany? Why, but because selfishness will sometimes predominate over more generous sentiments? I have now so many friends planted in that place; they would be so happy in your society; I should see you so much oftener than now; and hear from you so frequently! these are arguments self makes; but after all I do not wish you to return—consequently, you will allow that I love you enough, I hope. I made a little visit the other day to my brother and sisters in Albany. I passed by the little harmonious dwelling, where "Love and Friendship walked their round," where the "Social Virtues" once bloomed, and shed their cheering fragrance on my senses. I remembered the joy with which I once approached it. I remembered how I was once cherished within it, and I hastened my steps. I looked in vain at the door for W- and G—— to welcome me with their fascinating smiles. The indifferent gaze of strangers was all I could obtain, and I walked slow again. Surely, said I to myself, this world is one continued scene of vicissitudes; and to regret individual changes, and disappointment, is madness. So, with the tranquillizing influence of my own feeble philosophy, I regulated my steps, and went home resigned.

I believe, my friend, we have a "sweet pliability of spirit" implanted within us, that will surrender itself to happy, or distressing images, as the disposition is inclined. From the same source, some will draw joy, and others sorrow, "just as the mind is pitched." Hence arises the frequent discontents that trifles occasion. Our sex, I know, are said to be shamefully deficient in the exercises of courage and fortitude. I do

not think them so necessary to our happiness, as a kind of cheerful resignation to the events of life. The men may acquire, and boast of their virtues; 'tis their's to brave, but 'tis our's to sustain patiently the storms that blow around us. Neither, do I believe, we are so entirely destitute of fortitude as some represent us. We have a thousand weaknesses—but how many females do we behold, who, in great emergencies, such as sickness, loss of friends, and the like, support themselves with a magnanimity, and dignity of courage, that seems to buoy them above misfortune. I have known some of this cast, who, not being steadily prepared to sustain casual evils, would droop in despondency under the pressure of some trifling affliction. I know of but one effectual remedy for this weakness, and, alas! my amiable friend, I know that but from theory. The "still small voice" of piety, will serene our souls, and cause our brows to wear the smile of patience and content, with equal calmness, under the chastening, and the comforting dispensations of our beneficent Creator.

December, 1802.

YES, I will steal one moment, even from the company of your husband; and though a cold room may make my hand shiver, a warm, affectionate heart, will enable me to thank my dear —— for her letter, and continued remembrance.

I have not forgotten you, my friend, though my conduct would seem to speak a different language. I have written twice to you and your dear sister, but have had no conveyance for my letters. My health is good—my faith feeble—my love too, too weak, ——. Yet my hope continues. I have sometimes sweet seasons of comfort and joy; but each day teaches me I am a sinful, unprofitable servant. Who shall

deliver me from the body of death? If seeing and abhorring my sinful nature, longing for the peace of faithfulness, and for an assimilation to the holiness of my God, be growing in grace, I may and still hope I shall be enabled to sing praises for ever to the wonders of redeeming love.

I wish I could see you, my friend. Are you in that state where there is no condemnation? even in Christ Jesus. Have you peace and joy in believing? If so, I bless God, and ascribe all the glory to him. My best love to ——, and compliments, or sincere respects, to your parents. Adieu, my good friend. The ring shall long be preserved as an evidence of your love. My ink and fingers are frozen; but I am affectionately, your H——.

My dear ——,

I HAVE just finished the book you lent me. I have been much pleased with its perusal; and know it is my own fault if I am not also instructed and improved by it. The divine origin of those sweet truths which are the believer's anchor, and the deist's ridicule, is, I think, clearly advocated, and fully established. In reality, if we could admit one position which the world is struggling to enforce, viz. that "Human depravity does not exist," the Bible would no longer need an advocate. It is its own witness with those who love it—with those who do not find the duties it inculcates fighting with their inclinations. Do you know by experience how "exceeding precious the promises are to them which believe?" Then let Paine, let his associates, point their shafts of ridicule—let them assault the truth by every mean which hatred can inspire, trust in God, and you need not fear.

"If ye but your map, and your leader obey,
Ye'll ne'er be discourag'd because of the way."

But there are some, aye, many, my dear ——, to "whom these things are foolishness;" to whom "Christ crucified is a stumbling block, and rock of offence." Oh that he might be made to them "as the shadow of a great rock in a weary land!" We are taught that religion is not selfishness; and are we not commanded to strive with and for others? Let us improve our talent faithfully, that when our Lord cometh he may find us so doing.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. IX.

Of the Internal Evidence respecting the question, Whether the Apocalypse was written by St. John. Dr. Lardner's opinion; opinions of others. Arguments of Dionysius of Alexandria under five heads; answers thereto, and to the objections of Michaelis. Inquiry, whether John the Evangelist, and John the Divine, were by the ancients accounted the same person. Evidence from a passage in the book, that it was written by St. John. Recapitulation and conclusion.

(Concluded from page 264.)

THE next, and, I believe, the only subject remaining to be considered, is, whether, if we admit the Apocalypse to be an inspired book, we are also to receive it as the *writing* of *John*, the *Apostle* and *Evangelist*.

We have already seen it expressly declared to be such, by unexceptionable witnesses, who lived in or near to the times when it was first received by the Seven Churches; who had ample means of information; and were interested to know from whom the

Churches had received it. Such were Justin Martyr, Irenæus, the disciple of Polycarp, Tertullian, Origen, and others who preceded them. This external evidence appeared of such preponderating weight to the candid and judicious Lardner, (who entertained no prejudice in favour of the Apocalypse, which he appears to have little studied or understood*,) as to have drawn from him this conclusion, twice repeated; "It may be questioned, whether the exceptions founded on the difference of style, and such like things, or any other criticisms whatever, can be sufficient to create a doubt concerning the author of this book, which was owned for a writing of John, the Apostle and Evangelist, before the times of Dionysius and Caius, and, so far as we know, before the most early of those who disputed its genuineness†."

But it is a part of our proposed plan to consider these exceptions and criticisms. They arose in the third century, and are detailed in the writings of Dionysius of Alexandria; and the objections are by him placed in so strong a light, that little has been added to them by subsequent critics. The answers to them that I have seen are those by Mill, in his Prolegomena to the New Testament; by Bishop Gibson, in his Pastoral Letters; by Blackwall, in his Sacred Classics; which, with those of other writers, have been abridged and presented to the public, with useful additions, by Lardner, in his Credibility of the Gospel History‡. I shall state the objections of Dionysius, as reduced by Lardner to five heads§. I shall subjoin to them, in a short compass, such answers as appear to me to have been satisfactorily produced, or I shall substitute others; and I shall note

* Supplement, vol. iii. p. 372.

† Cred. Gosp. Hist. vol. iv. p. 733. Supplement, vol. iii. p. 364.

‡ Art. Dionysius of Alexandria.

§ Part I. vol. iv. p. 780.

occasionally those objections of Michaelis, which have not yet been answered.

I. "*The Evangelist John has not named himself, in his Gospel, nor his catholic Epistle; but the writer of the Revelation nameth himself more than once.*"

This argument appears to me to stand on very weak and untenable foundations: yet Michaelis has thought proper to repeat it§. Is it possible for us to know, at this distance of time, with no historical information on the subject, what special or private reasons, then existing, occasioned an apostolic writer, either to disclose or conceal his name? Thus far the answer is general; but let us enter more particularly into the charge. 1. "The Apostle who put his name to the Apocalypse, has omitted to do so to the *Gospel.*" But was it usual for the Evangelists to put their names to their Gospels? Is any other Gospel published with the name of its author? Not one. It was not the apostolic practice: yet John, of all the Evangelists, approaches nearest to a disclosure of his name; he discloses by various circumlocutions, that he, the Apostle John, wrote that Gospel; and this we know, from what he has delivered to us by such circumlocution, as clearly, as if he had expressly written his name*. 2. "But though this answer may be satisfactory, respecting St. John's Gospel, can we defend by it the same omission in his Epistles? An epistle, indeed, generally requires the name of its author to be inserted; and for that reason, among others, the name of John is inserted in the Apocalypse, which is written in the form of an epistle. Yet there may be exceptions to this general rule; and we see such evidently in the Epistle to the Hebrews, which is written without a name. But the omission, if such, in the three Epistles of St. John, need not be sheltered under this precedent. We may

§ P. 534.

* *John* xxi. 20. &c. xix. 26. xiii. 23. &c.

otherwise account satisfactorily for their being published without his name.

The two last Epistles are short letters, familiarly addressed to *individuals**; and the writer calls himself, not by the name of John, but by the appellation of *the Elder*, by which he was probably as well known, in the familiar conference which he held with these his correspondents, as if he had written his name *John*. He was, indeed, at the time he wrote these Epistles, *the* Elder of the Christian Church, not only far advanced in years, but the sole survivor of all his apostolic brethren. Such an appellation, in a private letter to an individual, amounts to the same as the writer's name.

But what shall we say to the omission of his name in the First Epistle? Michaelis shall assist us to clear up this difficulty. He pronounces this writing of St. John to be "a treatise, rather than an epistle," and, therefore, says he, it has neither the name of the writer in the beginning, nor the usual salutations at the end†. Therefore, in all these writings of our Apostle, the insertion of his name appears to have been unnecessary; in the Gospel, because such had not been the practice of the other Evangelists; in the treatise, because in that likewise it would have been *informal*; in the two familiar Epistles, because another well-known appellation supplied its place. But in the Apocalypse, *which is written in the epistolary form, not to any individual, but to seven Christian communities, and is commanded, by Him who gave the Revelation, to be written and addressed to them*‡, the Apostle could not do otherwise than prefix his name. And when he had prefixed it, we cannot deem it surprising, that he should repeat it, in passages

* See Michaelis, Introd. ch. xxxii. sect. iii.

† See his arguments at large, vol. iv. ch. xxx. sect. ii. p. 400, 401.

‡ Ch. i. v. 11.

where he relates to them the wonderful sights which he had seen. For such a repetition conveys this assurance; "Be not incredulous, I, John, whom you can trust, whom you can safely believe, I, John, saw these things." This same Apostle had before given them warning not to believe every pretence to inspiration, but "to try the spirits whether they are of God*." It was necessary, therefore, when he sent them this revelation, to assure them that in receiving it they would not be deceived. He assures them, therefore, that he himself, the only surviving Apostle, the president of the Churches, whom they well knew by the name of John, had seen these visions. There was, therefore, no vain egotism in this repetition, as hath been vainly imagined; it was *necessary*, and to us of these later times it is a proof, that some person of considerable weight and influence with the Churches was the author of the Apocalypse; but his name was John; and who could this be, but John the Apostle and Evangelist? who, we are assured, was banished to Patmos, where the visions of it were seen†.

II. The second objection is, that "*though the writer of the Revelation calls himself John, he has not shown us that he is the Apostle of that name.*"—Michaelis expects that he should at least have made himself known by some such circumlocution as he had used in the Gospel, "the disciple whom Jesus loved."

In answer to this, it will be sufficient to show, that such addition to the name of *John* was totally needless. He wrote to the Seven Churches, and from Patmos, in which island he expresses that "he is suffering tribulation for the word of God, and the testimony of Jesus Christ." All the Churches knew

* 1 John iv. 1.

† Hegesippus, apud Euseb. lib. iii. c. 20. 23. Tertullian, Apol. c. 5. Hierom. tom. x. p. 100. Lardner's Supp. ch. ix. s. 5.

that he was then suffering banishment in that island, and they knew the cause of it, "for the word of God." An Epistle, containing the history of a heavenly vision, seen by *John* in the island of Patmos, required no other addition. What John would write *John alone*, without other addition or explanation, excepting the great John, John the Apostle and president of all the Churches? A private person would have described himself by the addition of his father's name, according to the custom of the ancients. A Bishop or Presbyter would have added the name of his Church; but John, the Apostle, needed no such distinguishing mark or appellation. A fabricator of an Epistle, containing a revelation in St. John's name, would perhaps have added his titles of "Apostle of Jesus Christ," &c. or would have introduced some circumlocution in imitation of those in his Gospel; but, from the expression, as it now stands, we derive a much stronger evidence that it is the genuine work of St. John*.

III. The third objection is, "*That the Revelation does not mention the catholic Epistle, nor the catholic Epistle the Revelation.*"

This objection Lardner has pronounced to be "of little moment." Michaelis seems to have been of the same opinion, for he has not noted it; if the rea-

* St. Paul, in the opening of his Epistles, has used generally, not always, the term "Apostle;" but with him it was more necessary than with St. John, who was confessedly such, having been numbered with the Twelve. St. Paul's right to the apostleship, having been established more privately, had been doubted by some, which leads him to say, "Am not I an Apostle?" &c. (1 Cor. ix. 1.) and, therefore, he generally asserts himself, in his Epistles, to be an Apostle. St. John had no need to use the term; his authority as an Apostle was undoubted: he, therefore, calls himself by an humbler title, "A brother and companion in tribulation:" so St. James, although an Apostle, mentions himself only as "A servant of God, and of the Lord Jesus Christ." Jam. i. 1.

der think it deserving of an answer, he is referred to Lardner*.

IV. Fourthly, it is objected, "*That there is a great agreement in sentiment, expression, and manner, between St. John's Gospel and Epistle; but the Revelation is quite different in all these respects, without any resemblance or similitude.*"

Michaelis repeats this objection†, and then asks the question, whether it is possible that the author of the one and of the other could be the same person?

Two methods have been taken to avoid the force of this objection, which has been derived from comparing the imagery, sentiments, and style in these separate works, all attributed to St. John.

1st. It has been asserted that a *prophetical work* of St. John, cannot be expected to have resemblance to his Gospels and Epistles.

2dly. The *fact* has been denied; it has been asserted that this dissimilarity does not exist; that there is in the Apocalypse a strong resemblance of sentiment and character, to the other written productions of St. John.

I do not find that either of these points have been so clearly proved as to afford satisfaction to the learned. I will suggest another method of answer.

In perusing the Apocalypse, I remark that the sentiments, the notions, the images, presented in the book, are, in very few passages, those of the *writer*, (such I mean as had been digested in, and arose out of his *own* mind,) but of that holy Spirit, or of those heavenly inhabitants, who expressed them to him by symbols, or declared them by speech. The pen of John merely narrates, and frequently in the very words of a heavenly minister. "That which he sees and hears," he writes, as he is commanded; (ch. i. 19.) but they are not his own ideas from which he

* Vol. iv. p. 707. † P. 533. 554.

writes; he relates simply, and with little or no comment of his own, the heavenly visions which he had seen. Even in those parts of the book, where we should most reasonably expect to meet with the sentiments of the writer, we perceive his mind teeming, (as, indeed, was natural,) with the newly-acquired images. He uses such at the very outset of his work, even in the Epistolary Address, which is full of those images which had been exhibited to him in the visions. The same are again seen at the close of the book. And, indeed, it is difficult to find many passages wherein the writer has recourse to his *own* sentiments, and previous store of imagery.

The whole of the second and of the third chapter, and a great part of the first, is delivered in our Lord's *own* words, and therefore contains *his* sentiments, *his* doctrines, not those of the writer, who is commanded to write down the very words of the great Visitor of the Church. We have, indeed, other words of our Lord, related by St. John in the Gospel, with which it may be thought that these words in the Apocalypse may be properly compared. Yet they do not seem to admit this comparison: because the character and office which our Lord is seen to assume in the Apocalypse, is different from that which he bore in the Gospel. He is now no longer the Son of Man, upon earth, the condescending companion and instructor of his disciples; but the glorified King of Heaven, the Omniscient Visitor of the Churches, the Omnipotent Judge of mankind. And, in the remaining parts of the book, what does the writer present to us? Not his *own* ideas and conceptions; but "the things which shall be hereafter," the symbols and figurative resemblances of future events shown to him in heaven; and when he uses explanatory speech, it is in the words of his heavenly conductors. One of the few passages in which the author of the Apocalypse seems to have written from his own previous

conceptions is, perhaps, ch. i. verse 7. The sentiments and images which he employs, before he arrives at this passage, may all be traced to the apocalyptical source: they are derived from the sublime visions which he had so lately seen. With them his mind was filled; with them even his salutation to the brethren abounds. But here he seems to speak from his former store of Christian imagery. And, so speaking, it is remarkable that he is led to quote from Zech. xii. 10. and in the very manner which has been observed, by Michaelis and other critics, to be peculiar to St. John. Michaelis noted the peculiar circumstances which attend this quotation, and he has allowed to them considerable weight*; but he was not aware that this was one of *very few* passages which can fairly and properly be compared with the *former writings* of St. John, so as to deduce evidence whether that Apostle were the author. In almost every other part of the book, it will be apparent to an accurate observer, that the writer draws not his sentiments and imagery from his own stores, but from the new and surprising scenes which he had been permitted to behold in heaven.

But although, from the causes now assigned, we may think it improper to look for any nice resemblance *in sentiments and ideas*, between the Apocalypse and other writings of St. John; yet some similarity, *in the mode and character of narration*, may, perhaps, be reasonably expected. And this kind of similarity will be seen and acknowledged in the plain, unadorned simplicity, with which the Apocalypse, and all other productions of St. John, appear to be written. There is, at the same time, a difference, which seems to consist chiefly in that circumstance which Jortin has pointed out†; that "the Apocalypse, like the Septuagint, follows the Hebrew phraseology,

* See his note, p. 535. † Disc. on Christian Rel.

using copulatives continually*, whereas the Gospel, instead of και, uses δε, or ου, or is written ασυνδετως." Such is, indeed, the principal difference of style to be observed in comparing the Gospel with the Apocalypse: but the attentive reader may perceive some passages in the Gospel, where the copulative και is used almost as profusely as in the Apocalypse. They are those passages wherein the mind of the writer appears charged with sublime or surprising ideas, following upon each other in a rapid succession. He then pours them forth, one after another, coupled only by the conjunction και. The same may be observed of the other Evangelists, and more frequently than of St. John. When these sacred writers relate wonderful events, following in quick succession, they continually repeat the copulative και. But it will be sufficient to produce instances from St. John. In his fifth chapter, this Evangelist describes the situation of a poor cripple, who for thirty-eight years had been expecting a cure from the waters of Bethesda. The circumstances are related calmly, and without any extraordinary use of the copulative και, till we come to verse ninth; when, the cure having been pronounced by our Lord, the surprising events immediately follow in rapid succession; and the copulative is incessantly employed. Και ευθεως εγενηθη υγιης ο ανθρωπος, και ηρε τον κραβαττον αυτου, και περιεπατει. Thus also at the raising of Lazarus, all proceeds calmly, and without the copulatives, until the great event; but this is narrated, (ver. 43,) with και, και, και†. This copulative style then, appears to be used by the Evangelists, and even by St. John, to express events wonderful and surprising, and rapidly following each other. But the Apocalypse contains a continual succession of such events;

* Και ιδου ο Οφις και, &c.

† Other instances may be seen in ch. i. 8—14—20. ii. 31—16. xiii. 21. xix. 1, 2, 3. 18. xx. 11. 14.

the copulative language, therefore, continually used therein, may yet be the language of St. John.

But whatever weight may be allowed to these observations, still there are many reasons which should deter us from forming any hasty conclusion, by comparison of style and manner, that the Apocalypse was not written by the writer of the Gospel. The history of its first publication is unknown to us; it *may* have been written originally in Hebrew, and then the Greek translation would naturally retain much colouring of the Hebrew style: or the language, in which our Lord and his angels addressed St. John in the visions, might be Hebrew*; and then his Greek, being a direct translation, may be expected to preserve the Eastern idiom, for he would probably translate closely, to preserve, (as he is ordered,) the words delivered to him. In short, many circumstances may have happened to occasion a difference of style, of which we are now ignorant. But of this at least we are assured, that a considerable lapse of time had taken place, between the writing of the Gospel and of the Apocalypse. A period of about thirty years had intervened. Such a circumstance is well known to make a considerable difference in the style of the same writer. Michaelis allows, and has forcibly expressed it, (p. 552. 536.) But he alleges, and with good reason, (if we take it as a general observation,) that when there is this change in the style of an author, we naturally look for the bold, sublime, and perhaps, incorrect style, in his youth, and the gentler and more finished manner in his later years. And hence he collects that the Apocalypse, displaying bold imagery, with much fire of composition, an oriental form of speech, and an incorrect manner, might, indeed, be written by St. John some years before he

* Our Lord, appearing to St. Paul, addressed him in the Hebrew tongue, (Acts xxvi. 14.) probably the Syro-Chaldaic Hebrew then in use with the Jews.

e his Gospel; but that he could not be the au-
of it late in life, many years after he had resided
ıg the Greeks at Ephesus. The argument is
ous; but, I trust, the edge of it has been already
ı off, by a consideration of the causes which will
unt for the sublime imagery and animated man-
of writing in the Apocalypse, where it differs
the calmer style of St. John. But I will suggest
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his having employed different persons in this office*. The Apostle John may have used an amanuensis, or a corrector of his Greek, in one of his works, and not in another. In the opinion of Lardner, founded upon sound reasons, to which Michaelis allows great weight, (though he is disposed to contend for a later date,) St. John's Gospel was written about the year 68. But at this period, St. John being but newly arrived from Palestine, cannot be supposed, (as Michaelis has observed†,) to have written that fluent Greek in which his Gospel is composed. He might therefore at that time have employed an amanuensis or corrector. But after thirty years residence at Ephesus, where the Greek was principally spoken, he might not feel the want of such assistance, and he might have written the Apocalypse in his own Greek; a Greek tinged with the Hebrew idiom. This is only conjecture; which I do not propose as any sure method of accounting for this difficulty, but as a probable means of showing that this, or perhaps other circumstances unknown to us, may have occasioned a dissimilarity in this Apostle's language at so great a distance of time.

But no difference of style will justify us in denying St. John to be the author of the Apocalypse. The Fathers of the Church, who first received this work, might probably know the causes of this apparent dissimilarity. They were satisfied: and on such a point it is vain for us to dissent from them. And, in truth, this difference of style between the Gospel of St. John and the Apocalypse, nearly considered, is far from being so much in its disfavour, as, at first view, we are apt to imagine. For it is such a style as St. John *may* have written, circumstances considered: but it is not such a style as an impostor, an imitator of St. John, *would* have written. Such an one would have

* Tom. iv. p. 183.

† Introduction to the N. T. ch. vii. sect. 10.

gone to the Gospel and Epistles for his model of imitation.

V. This observation may serve to introduce the fifth objection, which is stated by Lardner from Dionysius, and repeated by Michaelis*, "*That the Gospel of St. John is elegant Greek; but that the Apocalypse abounds with barbarisms and solecisms.*" For the same general answer may still be given, even if we admit the fact alleged. Various causes may have operated to produce this difference, many of them unknown to us, but *known*, perhaps, to the ancients of the second century, who seem not to have objected to this dissimilarity. More than a hundred years had elapsed, from the first reception of the book by the Church, before any such objections appear to have been advanced against it.

But the attention of modern critics has tended greatly to lessen the force of this objection. For such irregularities, in point of Grammar, as are objected against the Apocalypse, are observed also in the Septuagint†, and in other writings of the New Testament; and the Gospels and Epistles of St. John are now so far from being accounted that perfect Greek, which Dionysius represents them to be, that Blackwall, (who in his Sacred Classics has attempted to vindicate the Scriptures from the charge of being written in an impure and barbarous style,) has found himself obliged to defend the Gospel and Epistles of this Apostle in more than forty passages, in some of which only he has succeeded.

But such vindication of the Holy Scriptures is unnecessary; they must be allowed to speak a language of their own, "not with the enticing words of man's wisdom‡." They use, for the most part, an Asiatic Greek, plentifully mixed with Hebraisms. A pure

* P. 529, 530.
† See page 530.
‡ 1 Cor. ii. 4.

Attic language would by no means give them greater credibility: for in these days we should not admit the appeal of Mahomet, and conclude them divine, because elegantly composed.

Many of the expressions, which, upon this ground, have been objected to in the Apocalypse, have been shown to convey the sublime meaning of the sacred inditer more forcibly and effectually, than a more exact and grammatical Greek*. Of this character is απο ὁ ων, και ὁ ην, και ὁ ερχομενος†, which cannot be so corrected into grammar, as to express, with equal force, that sublime attribute of God, by which he fills eternity.

The instances of irregularity, in point of grammar, produced from the Apocalypse by Bengel, and repeated by our author‡, are all of one kind, and of a kind which is found in the Septuagint, and in Greek

into Greek the Hebrew words of Jesus and of the angels*.

The instances produced by Michaelis are taken chiefly from ancient MSS. of the Apocalypse, and are not to be seen in the common and later editions. And he expresses his suspicions that these violations of grammar were probably yet more abundant in former times, having undergone the correction of transcribers. But if this supposition can be allowed, it may also be surmised, that other books of the New Testament have proabably undergone this kind of correction. And why not the Gospel and Epistles of St. John, even before the Apocalypse was written? But taking it for granted, that the Apocalypse abounds with Hebraisms, and even with solecisms, more than any other book of the New Testament,—what can we hence infer, but that we probably have the original text of the sacred writer, as preserved in the early ages with scrupulous care? A forger, an impostor, would have written another kind of Greek, more closely resembling that of St. John's Gospels and Epistles.

And although we cannot show the Apocalypse to be written in precisely the same Greek, as the Gospel and Epistles of St. John, yet, I trust, we must be convinced that this circumstance is very far from being entitled to any decisive influence in favour of the opinion, that it was not written by that Apostle, to whom the united voice of antiquity has ascribed it. Of all the arguments which have been advanced to support this opinion, there is none, which it will not be presumptuous to oppose to such authority.

Having now advanced what I deem necessary to say in answer to these objections of Dionysius, repeated by Michaelis, I shall add a few words concerning an objection of later date, to which this learned critic seems inclined to give his sanction, though he has

* As suggested in p. 155.

not formally avowed it. He distinguishes between *John the Evangelist*, and *John the Divine*, as if he believed them to be two separate persons; and the latter to be the author, or the reputed author of the Apocalypse. But the title, prefixed to the Apocalypse, in which it is called, "the Revelation of John the Divine," does not properly belong to the book. It is not to be found in the most ancient and authentic MSS. and is therefore rejected by Griesbach in his edition. The true title of the book is seen in the first verses of it: it is "the Revelation of Jesus Christ," not of John. But as it was communicated to the Church by St. John, and as other Revelations were afterwards written, in imitation of this, and ascribed to other Apostles, so by degrees this Revelation was distinguished in the Church by the name of *John*. *The Apocalypse of John* was the title by which it was known in the times of Dionysius*. In the following century, when many contests had arisen concerning the doctrine of the Trinity, and the Orthodox had found their firm support in the writings of this Apostle, (who alone of the sacred writers had described the Son of God as Θεου λογος†,) they began to apply to this Apostle the title of Theologus, a title expressive both of John's doctrine‡, and of his eminent knowledge in divine subjects. Athanasius calls St. John ὁ Θεολογος απαξ.

In the decrees of the Council held at Ephesus, in

* Euseb. E. H. lib. vii. c. 24.

† The Word of God.

‡ See the word Θεολογια, as used in Euseb. H. E. lib. iii. c. 24. and applied to the beginning of St. John's Gospel. The Christians are described as worshipping Christ, with reference to this name του χριστον ὑμνουσι Θεολογουντες. Euseb. H. E. lib. v. c. 28. And the *Alogi*, as we have seen, received that appellation, from denying the Doctrine of St. John, του εν αρχη ουν Θεον (Θεω) λογον. Epiph. Hær. 54. Eusebius quoting the beginning of St. John's Gospel, says, ωδι πη θεολογια. Præp. Evang. lib. xi. c. 19.

431, that city is mentioned as the burial place of *John the Theologus*, which agrees with the account of the ancients, that John the Evangelist was buried there*. Andreas Cesariensis commenting on Rev. xvii. quotes the Evangelist John by the title of *Theologus*†; and, although the same title was applied by Andreas and others, to Gregory Nazianzen, and to other able defenders of the Theologic doctrine, yet John the Evangelist was ὁ Θεολογος κατ' ἐξοχην, *the* Divine, and no other John appears to have had this title. So we may be assured, that, at whatever time this title was prefixed to the Apocalypse, he who prefixed it, intended by it *John the Evangelist;* who was well known, and celebrated in the fourth and succeeding centuries, by this appellation.

Having thus afforded some answer to the objections urged from internal evidence against the authenticity of the Apocalypse, I shall conclude with adding a positive evidence in favour of the notion generally received, that it was written by St. John.

In chapt i. 13, he who is ordered to write the book, beholds in the vision "one *like* unto the Son of man." Now, who but an eye-witness of our Lord's person upon earth, could pronounce, from the *likeness*, that it was *he?* St. John had lived familiarly with Jesus during his abode upon earth; and had seen him likewise in his glorified appearances, at his transfiguration, and after his resurrection. No other John had enjoyed this privilege. No other eye-witness of our Lord's person appears to have been living in this late period of the apostolical age, when the visions of the Apocalypse were seen.

We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the

* Euseb. H. E. lib. iii. c. 1. 20.

† Commenting on chap. iii. 21. he calls John Θεολογος και βροντης ὑιος. And on 1 Joh. v. 8. he says, κατα τον Θεολογον.

Apocalypse, a considerable acquisition of internal evidence may be added; or at least, that this avenue by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine. And the future labours of judicious commentators will probably add a continual accession to this weight of evidence; for every prediction of this prophetical book, which shall be shown to be clearly accomplished, will prove it to be divine; and, this being proved, there will then remain little or no doubt but that it proceeded from the pen of the beloved Apostle, to whom the early Fathers of the Church uniformly ascribe it.

I shall conclude with examining the pretensions of the Apocalypse by the rules laid down even by *Michaelis himself*, whereby to determine whether a scriptural book be authentic or spurious*.

and in which it must unavoidably have been mentioned and quoted, had it really existed?

Answer. No such period did elapse. Michaelis himself has allowed, that this book, even if forged and spurious, existed before the year 120, that is, within twenty-three years of the time which we have shown to be that of its publication; but even in this period we have seen it quoted and acknowledged, as appears probable, by the Apostolical Fathers. (See chap. iii. and v.)

IV. Is the style of the Apocalypse different from that of St. John in his other writings?

Answer. It cannot be denied that there is some difference, but it is a difference which admits of a reasonable explanation, as may be seen in the former part of this chapter.

V. Are events recorded, which happened later than the time of St. John?

Answer. No such events are recorded. Nor, we may add, are any events predicted, which occurred before the time when the book appears to have been written; which is a case happening to pretended prophecies, (See chap. viii.)

VI. Are opinions advanced in the Apocalypse, which contradict those which St. John is known to have maintained in his writings?

Answer. The theology which it contains is found to be precisely that of St. John in his other writings; and the wild opinions of the Chiliasts, though they had probably their origin from a passage of this book, are to be attributed only to the rash interpretation of it by these visionaries. (See chap. viii.)

Thus, bringing this prophetical book to the test proposed by Michaelis,—by the most successful opponent of its claims to a divine origin, we shall be obliged to confess its indubitable right to that place in the canon of sacred Scripture, which the ancient

Fathers of the Church assigned to it, and which the reformers in the Protestant Churches have with mature deliberation confirmed.

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF GOOD WORKS.

TITUS iii. 8.

This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

(Concluded from page 255.)

THE view we have given of the doctrine of good works, though opposed by multitudes, is to be found in the confessions of most of the Protestant Churches. We proceed to furnish our readers with some extracts in proof of this assertion; after which, we shall conclude our inquiry with some remarks which flow from the subject.

We begin with the latter confession of Helvetia. In chapter 16, it is said, "We therefore condemn all those which do contemn good works and talk idly, that they are needless, and not to be regarded. Nevertheless, as was said before, we do not think that we are saved by good works, or that they are so necessary to salvation, that no man was ever saved without them. For we are saved by grace, and by the kindness of Christ alone. Works do necessarily proceed from faith: but salvation is improperly attributed to them, and properly ascribed to grace. The words of the Apostle, in Rom. xi. are worthy of notice; "If by grace, then is it no more of works: otherwise grace

is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

In the 7th chapter of the Confession of Bohemia, we are taught "why, and to what purpose, or end, such good works as pertain to Christian godliness ought to be done:" to wit, not in this respect, that men by these works should obtain justification, or salvation and remission of sins. For Christ saith, when ye shall have done all those things which are commanded you, say we are unprofitable servants. And Paul also saith, not by works of righteousness which we have done, but according to his mercy he saved us. Wherewith, also, agree the words of David, when he prayeth, Lord "enter not into judgment with thy servant; for in thy sight shall no man living be justified." But Christians must do good works, that by them their faith may be approved; for good works are certain evidences, signs, and testimonies of a lively faith, which is hidden in the heart; and fruits of the same, by which the tree is known to be good or bad. Also, that by them they may make their calling sure, and preserve it, by guarding against sin," &c.

Similar to this, is the doctrine taught in the former confession of Helvetia, and that of Basil.

In article 22, of the Confession of the Reformed Church in France, it is explicitly avowed, "that the good works which we do by his Spirit, (i. e. God's,) are never accounted to us for righteousness, nor can we merit by them, that God should take us for his children, because we should be always tossed with doubts and disquiets, if our consciences did not repose themselves upon that satisfaction, by which Jesus Christ hath purchased us for himself."

Equally explicit is the language used in the Confession of Faith of the Reformed Dutch Church, art. 24, and in the Heidelberg Catechism, 32 Lord's day, Q. and A. 86.

The Church of England, in the 12th article of her articles, thus expresses her faith on this subject:

"Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit." Such also is the doctrine she teaches in the homily on good works.

Indeed, on this subject, there was a pleasing and wonderful unanimity of sentiment among the chief reformers. They perceived that one of the fundamental errors of the Church of Rome, was the doctrine of justification by works. With one accord they renounced it, and maintained the Scriptural truth, that good works are the fruits of faith, and evidences of a state of grace. Before a sinner can do them, he must be made alive from the dead, by the Spirit of God; he must be renewed in the temper of his mind.

So far is this view of the subject from leading to licentiousness, that it directly produces the soundest and purest morals. One of the strongest evidences that the objection is unfounded, we find in the character and conduct of the greatest number of the objectors. Did the doctrine of good works, as we have stated it, encourage a *relaxed morality*, it would not be opposed by them as it is. They are the advocates of *such a morality;* for they confine their interpretation of the law of God, to external actions. Of its spirituality they seem to have little or no knowledge. Hence they also fritter away the odious, condemnable nature of sin, as described in Scripture. With this mistaken view of their own character as sinners under the curse, and of the extensive demands of the divine law, they cherish the conceit of their moral ability, and hope for salvation from the merit of their works. The question naturally arises, are the works

then on which these characters place such dependence perfect? This is not even pretended by the most zealous and bold among them. On the contrary, they are full in their confessions of infirmities and mistakes. Many of these infirmities and mistakes subject them to merited censure and ridicule from their fellow-men: and yet they will not grant that God notices them with disapprobation. Nay, they insist upon it, that because they do as well as they can, God must reward them! Before we can admit the correctness of their opinion on this subject, they must prove that God, *who demands perfect obedience*, will *admit imperfect obedience as sufficient.* But this cannot be done, for God never contradicts himself. The language of Scripture is explicit. He who transgresses in one point, is guilty of the whole law. We no where read of a mitigated law, or a law in which part is admitted for the whole. The idea is as absurd as it is unscriptural. For if the law be, what an Apostle declares it to be, holy, just, and good, not a particle of its claims can be altered, without derogating from its holiness, justice, and goodness.

The real truth is, that but little regard is paid to the divine law, by these advocates for works. They do not consider it as the exclusive standard of right and wrong, the only rule of conversation and conduct. The question with them is, not whether a work be done according to the law; but whether it agrees with their character; their reputation; their convenience; their caprice; in a word, with their prevailing passions? If it does, they then consider it good, and suppose that they are entitled to a reward for it. But we have not so learned Christ: and we are confident, that they who trust in themselves that they are righteous, feel little comfort or satisfaction from their works, in the review of their past lives, or in the prospect of judgment to come. How can they? The glory of God is not the end they contemplate; nor the law of God their rule. On works

confessedly imperfect at best, nay, on works, the character of which is not merely marked with imperfection, but with wilful and cherished negligence of the duty we owe to God, they rely for acceptance with a holy God. For who are the men generally and chiefly, who most boldly assert the merit of works? Are they the praying, self-denied, humble, and holy followers of Christ? Our readers, from their own experience, can judge.

The most careless and thoughtless, nay, the open transgressors of the divine law, constitute the greatest number of the advocates for a sinner's moral ability to do good works; and the consequent ground which those works afford, to expect acceptance from God. They, on the contrary, who confess their inability to think one good thought, much less do any thing acceptable to God, and rely altogether on the grace of the Lord Jesus, constitute a people zealous of good works.

Never was there a fouler libel conceived or uttered against truth and experience, than the objection, that the doctrine of good works, as has been explained, subverts the foundations of morality. Do we make void the law? asks the Apostle; God forbid, we establish the law. The believer is created anew in Christ Jesus, unto all good works. The grace of the Gospel constrains him to live soberly, righteously, and godly, in this present world. His taste, his desires, his views, his feelings, his hopes, and fears, are all changed. Sin has no longer dominion over him. How then shall he that is dead to sin, live any longer therein? It is impossible. He lives unto God. Such is the effect of the new creation which believers have undergone, that it radically reforms their lives, as well as their hearts. Because the last is filled with the love of God, the former displays gratitude and obedience to God.

Wherever this view of good works which we have given is embraced in sincerity, there, the fruit of the

Spirit in all goodness, and righteousness, and truth, appears. Among the advocates for justification by faith alone, are to be found good works in abundance; not merely a discharge of our duties to our fellow-men, but also of those we owe to God. There exists a remarkable difference between the friends of justification by faith, and those of justification by works, in this respect, that the works of the latter chiefly relate to their fellow-men, being works of morality: those of the former relate specially to God, being works of religion. The latter too generally neglect the works of religion; the former carefully attend to the works of morality, in connexion with those of religion. The reader will recollect that we are speaking of persons on both sides in this matter, who are honest in their professions. Too many who pretend to rest on the merits of Christ for pardon, turn the grace of God into licentiousness. But the very principles which they avow, compared with their lives, prove the falsehood of their profession. Immorality is utterly inconsistent with faith in the Lord Jesus. They who do not practice good works, are not followers of the Lord Jesus. They do not manifest those evidences of the reality of their faith, which the Scriptures plainly require. Holiness becometh God's house upon earth. In it no unholy person has a right to enter.

They who oppose the necessity of good works, as marks of a gracious state; as the inseparable companions of faith; as the fruits of the Spirit; neither know what they say, nor whereof they affirm. Their error is fatal, and their prospects, if they do not repent, awful indeed. They are the ministers of sin, on the one side, as much as the pretenders to good works without grace are, on the other side. The latter deny the ruins of the fall; the former, that holiness without which no man shall see the Lord. As was stated at the commencement of this investigation, the truth lies between these two extremes.

We can be pardoned only through faith in Jesus Christ, and we must do good works to manifest this faith. Good works are the result of a new life, imparted to us by the Spirit of God.

All Christians ought, therefore, to be careful to maintain good works. Each of them ought habitually to ask his heart, Why do I this or that action? Is it directly or indirectly commanded by God? Do I do it from a principle of spiritual life, depending on the grace of God to enable me to do it aright? Do I contemplate in it the glory of God, and the good of my fellow-men, as well as my own benefit? In this way, and in this way alone, can we test our sincerity as believers, in our daily conduct: and by this test many actions apparently good, and applauded by the world, will be found essentially defective.

We conclude with the exhortation of the Apostle; "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

RELIGIOUS INTELLIGENCE.

FOREIGN.

Speech made by the Rev. Dr. Buchanan, at the late Anniversary Meeting of the London Society for promoting Christianity amongst the Jews.

DURING my residence in the East, my mind was much occupied with the present state and circumstances of the Jews. I visited them in different provinces, examined their books, and discoursed with them on the subject of

the prophecies; and I found that no where do they despair of being restored to Jerusalem; no where do they despair of beholding their Messiah. It is with great satisfaction, then, that on my return to England, I contemplate the establishment of your Society. It is, indeed, with much surprise I behold three hundred gentlemen assembled on the present occasion, under the patronage of noblemen of our country, to promote this noble design. The sudden elevation of your Institution, and the interest which it has almost instantaneously created in the public mind, are sure prognostics of its perpetuity.—It is one of those institutions which, like the Bible Society, need only to be proposed, to recommend itself to the minds of men, by its perfect reasonableness and propriety; and, I may add, by the divine obligation it involves. I entertain a confident hope that this Society, or some institution analagous to it, will be perpetual in the Church of Christ, and that it will endure, to use an oriental expression, as long as sun and moon endure; or at least, as long as there is a Jew in the world who is not a Christian.

There is a measure I would propose to the consideration of your Society, which I think will contribute to its celebrity and success. I would suggest to you to open a correspondence with the Jews in the East.

Perhaps it may not be known to some, that by the events of the late war in India, a colony of Jews have become subject to Great-Britain. This is the colony of the white and black Jews of Cochin. The number is calculated to be about 16,000. Mr. Frey informs me that the number of Jews in the United Kingdom is not reputed to be greater than 14,000. So that our Jewish subjects in the East are yet more numerous than those in the West; and they are equally entitled to the regard and attention of your Society.

I visited Cochin soon after the conquest of the province. The Jews received me hospitably, and permitted me to examine their Libraries and their Synagogues; and they presented to me many valuable manuscripts, which are now deposited in the library of the University of Cambridge. One of these is a Roll of the Pentateuch, on goat skins, dyed red; one of the most ancient, perhaps, which the East can produce. The white Jews live on the sea coast, and have commerce with foreign nations: the black Jews live chiefly in the interior of the country. The Hindoos call them Israeli: they call themselves Beni-Israel, and not Jews: for their ancestors did not belong to Judah, but to the kingdom of Israel. They consider themselves to be descended from those Tribes who were carried away at the first captivity.—

In some parts of the East, the Beni-Israel never heard of the second Temple. They never heard of the Christian account of the coming of the Messiah. Some of them possess only the Pentateuch, and Psalms, and Book of Job. Others have no portion of Scripture left. But their countenance, and their observance of the Sabbath, and of peculiar rites, demonstrate that they are Jews. The white Jews at Cochin despise the black Jews, as being of an inferior cast, and do not approve of intermarriages with them, because they do not belong to the Second Temple. Both among white and black Jews, I found that there was a general impression that there would soon be a rumour of wars, and a commotion among the people, on their account. The white Jews expect a second Cyrus from the West, who shall build their Temple the third and last time.

You may address the Jews of Cochin with great advantage on the subject of the Christian religion, for they have the evidence of the Syrian Christians before them. These ancient Christians live in the vicinity, and are your witnesses. At one place, in the interior of the country, which I visited, there is a Jewish Synagogue and a Christian Church in the same Hindoo village. They stand opposite to each other; as it were the Law and the Gospel; bearing testimony to the truth, in the presence of the heathen world.

I was informed, that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own hand-writing, with the first interlineations and erasures; and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation, as far as it has been examined; but about the end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved perhaps by the acute argument of the learned Benjamite, as he calls the Apostle, and he has written here and there a note of execration on his memory. But behold the providence of God! The translator became himself a convert to Christianity. His own works subdued his unbelief. In the lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian, by the influence of the evil spirit.

This event occurred in the South of India; but a conver-

sion no less remarkable took place, some time afterwards, in the North. Jacob Levi, a Jew from Smyrna, travelled over land to Calcutta, and heard the Gospel from one of the Lutheran Preachers belonging to the Society for promoting Christian knowledge, and became a convert to the truth. He delivered a testimony to the Jews, Hindoos, Mahometans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apollos. But his course was short. He was ordained like many witnesses of the Christian faith, to shine but for a moment. These solitary instances of the power of the Gospel seem to occur, in almost every nation, previous to the general illumination. This conversion of Jacob Levi is recorded in the Proceedings of the Society in Bartlett's Buildings, London.

But there is another body of Jews, not a colony, but a kingdom of Jews, to which this Society may also address itself; and that is, the ten Tribes. For the ten Tribes, so long lost, have at length been found. It has been sufficiently ascertained, by the investigations of the learned in India, that the Affghan and Pyran nations consist of the descendants of the Jewish Tribes of the first description.

When I was in the south of India, I asked the black Jews, where their brethren, the great body of the Ten Tribes, were to be found? They answered promptly, that they were to be found in the North, in the regions adjacent to Chaldea, the very country whither they were first carried into captivity. On my return to Calcutta, I prosecuted the inquiry, under the advantages which my superintendance of the College of Fort William afforded me. Sir William Jones had recorded it as his opinion, that the Affghans were Jews, and referred to various authorities. A further investigation confirmed the judgment of that illustrious scholar. There were Affghan Jews in Calcutta, at the time: one of my own servants was an Affghan. The Affghans are generally reputed by us to be Mahomedans. I asked my servant if he was a Mahomedan? "No," said he, "I am a Mahomedan Jew." I plainly discerned in his countenance the features of the London Jew. The general account of the Affghans is this: that their ancestors were Jews—that their common histories record the names of David, Saul, and other kings of Israel—that the Mahomedans came upon them with an invading army, and said unto them, We are Jews as well as you; we observe circumcision, and keep the Sabbath; let us incorporate our nations, and be one people, and unite against the Infidels—that they made a show of yielding to Mahomedanism, (as the Jews of Spain and Portugal pretended to yield to Christiani-

ty;) but in process of time the ascendency of the new religion corrupted their ancient institutions; their sacred books began to diminish in number; and it came to pass at last, that in many places they could be only recognized to be Jews by their countenance, by tradition, by peculiar rites, and the observance of the Sabbath; which are the only marks which distinguish some of the Beni-Israel of the South of India. Let us, therefore, address the Ten Tribes, and receive them in the state in which, by the providence of God, they are to be found. Some of the Jews of London are as ignorant, and are as little entitled to the name, as the Affghans.

But there is a third body of Jews to whom you ought to write: I mean the SAMARITAN JEWS. They are not far from the shores of the Mediterranean, and are easily accessible. They possess only the Pentateuch. They are few in number, and will receive with much deference any communication which you will be pleased to make to them, relating to their religion and to the present state of Jewish nations.

Let letters then be addressed to these three bodies of Israelites; not in the name of CHRISTIANS, but in the name of the converted Jews, who compose a part of this Society. Let Mr. Frey, the learned convert, write to them, not in the Rabbinical Hebrew, (for there are upwards of 20 dialects of Rabbinical or Commercial Hebrew in the world,) but in the Hebrew of the Old Testament, which all understand; let him inform them of the great events that have taken place in the West, namely, that Jews have become Christians; that the Christians are sending forth preachers to teach all nations; that the Messiah is surely come; and that the signs of the Times encourage the belief that Israel is about to be restored, in a spiritual sense. Let him further direct their attention to particular prophecies, and invite correspondence. And after Mr. Frey has exercised his ministry a year or two longer in this country, it may be expedient that he go forth as a Missionary to the Jews of Cochin, with some of his brethren, that "in the mouth of two or three witnesses, every word may be established." After preaching among them half a year, he may return again, and report what he has heard and seen.

But when you write these letters, a PRESENT must accompany them, after the oriental manner. And let this present be the BIBLE. You need not, indeed, send the Old Testament to all: for the Jews of the East possess that Book entire, with every jot and tittle that belongs to it. They are our librarians; they are ordained by providence, as it were, the official guardians of the perpetual purity of the Sacred Volume. But

you must send them the NEW TESTAMENT in the Hebrew tongue; in the language and character of the Old Testament, which all understand and revere. And let it have the MASSORA, that the Text may be settled by good authority, before it pass out of your hands. We Christians are, in regard to the New Testament, the Massorites; we are qualified to determine the sense. If the Version be sent forth without POINTS, the words of our Saviour may be expounded by the Eastern Jews in different ways.—The Arabic, Persian, Chaldaic, and Syriac languages, all have points. You may take them away, indeed, as has been done in the Old Testament Hebrew; but if you do so, you will not be able to understand what is written, unless you have got it previously by heart. All the children learn these languages and the Hebrew, in the East, with points; and they are constantly used by grown persons, when the sense is doubtful. A letter, without points, on a new and difficult subject, would be an enigma. It is commonly said in Europe, "that the points are not of divine origin." But there is no meaning in this sentiment. If the consonants be of divine origin, the vowels are of divine origin. The consonants cannot be pronounced without the vowels. A consonant implies the presence of a vowel. The Hebrew consonants, which are said to be of divine origin, were changed in form by a heathen people. A child, in the time of Moses, would not have been able to learn the Book of Genesis without points. When he had got it by heart, indeed, the points would be of no use: and for this reason, and for no other, are they not used in the Synagogue. It is the labour of ten years for the Hebrew reader in the Synagogue to learn to read the Scriptures without points. Had not providence ordained the Massora of the Old Testament, it is impossible to say how great our difficulty might have been in translating that volume at this day: but the same providence which has preserved the consonants, has preserved the vowels also.

It is with surprise I learn, that as yet you have not obtained a Version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew, for not believing the New Testament, if he has never seen it? It is not to be expected that he will respect a version in English; but give him the New Testament in the language of the Old Testament, in the imposing form of the primeval Hebrew, the character which he is accustomed

to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

How strange it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language! By a kind of infatuation, they have reprobated the unbelief of the Jews, and have never at the same time told them what they ought to believe.

I ought to apologize to the company for detaining them so long.—[Applause.]—I shall conclude with observing, that the chief difficulties which this Society will probably meet with, will be from the opposing Jews at home. But when they see that your converts multiply, and when they hear that you are writing to other nations, regardless of their ignorance and opposition at home; when they learn that you have DISCOVERED THE TEN TRIBES; that you have sent to them the New Testament in the holy language; that you are discussing with them the subject of the prophecies; and that Mr Frey and his brethren are going forth as "ambassadors, in light ships, to carry the tidings of gladness to a nation scattered and peeled, terrible from their beginning hitherto," (Isaiah xviii.) the hostile Jews will be alarmed, their spirits will sink within them, and they will begin to think, that a great day in Zion is indeed at hand.

Every time you meet here, in this public manner, in the presence of the Israelites, your cause acquires strength. Every time that these Annual Sermons are preached, and the voice of prayer and supplication for the outcasts of Israel ascends to heaven, it is like the blast of the rams' horns before the walls of Jericho: and so the enemy will soon begin to consider it; and I doubt not that before you have encompassed the walls seven times, an impression will be made.—It may be the will of God, that before the trumpet of your Anniversary Assemblies has been seven times sounded, the wall will begin to shake; a breach will be made, and Joshua, the spiritual Joshua, will enter and take the city.

DOMESTIC.

A narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of their sister Churches in Connecticut, Vermont, New-Hampshire, and Massachusetts, during the time intervening between May, 1810, and May, 1811.

THE providences of Jehovah towards the Church, demand both attention and improvement from his people. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. To furnish their brethren with suitable information on this subject, the General Assembly present this Narrative of the state of religion within their bounds, and those of sister Churches, to their notice and regard.

The scene which a review of the past year exhibits to us, is not marked with such signal blessings as that of some preceding years. But still it is interesting; for we have sweet and consolatory evidences that God is in the midst of us.

The attendance upon the regular worship of God, has been decent generally; in some instances, not a few, solemn and affecting.

Though there have been no general revivals in any part of our borders, a few places have been specially visited. This is the case with Cape-May and Fairfield, in the Presbytery of Philadelphia; and we add with pleasure, the capital of the United States, and one or two villages adjacent. We hail the day of small things in the latter district of country, and pray that the first fruits may be followed with an abundant harvest.

In the city of New-York, within the bounds of the Presbytery of New-York, the cause of Christ has been gradually and steadily advancing. Constant accessions are made to the communion of the Church, as well from the higher, as the middling and lower classes of society.

Those parts of our Church where the Spirit has been remarkably poured out in past years, still display the fruits of such gracious visitations. There are few apostacies; none of great moment. Believers are walking in the comforts of the Holy Ghost; and manifesting the works of righteousness and peace in their daily deportment. In many congre-

gations they discover great solicitude for the conversion of sinners. They are troubled in mind, and urged to fervent prayer, for the welfare of souls and the glory of Christ. The noble spirit which the gospel produces, thus discovers itself in them; and we cannot but hope that HE who hath given them this spirit, will gratify their desires.

Many new congregations have been formed, which promise fair to be nurseries of children for our God and his Christ. We notice with satisfaction, one established in Philadelphia, composed of people of colour. May the example be followed in other places, that thus this neglected part of the human family, may have the means of grace administered to them every where, in a manner both suitable to their situation, and to their intellectual improvement.

The vacancies in our Churches have been more generally supplied than we had a reasonable ground of expectation. The ministry are faithful in explaining and defending the truth as it is in Jesus, and in restoring decayed discipline. We have cause of thankfulness that in a day of rebuke like this, there is so much unanimity of sentiment and of conduct, on points that are fundamental, among those who labour in holy things.

The missionary exertions of this Assembly, have been owned and blessed, both on our frontiers, and among the Indians.

From this general view, we descend to some more minute details, of circumstances which we consider favourable.

There appears an increasing attention in most places to the doctrines of the gospel. People begin to be generally convinced that it is important for them to have correct principles, in order that they may lead correct lives. Especially do they who profess the hope of the gospel, pay more of that attention to doctrines, which sound philosophy and the scriptures demand. And the doctrines which they esteem and cherish, are those which our fathers in the old world embraced; in the faith of which they died, and which are contained in our standards. They are denominated, appropriately, the Doctrines of Grace, and constitute both our glory and defence. By them God is honoured, and sinners are saved. They have ever been opposed, and they ever will be opposed, by those who know not the truth, or who hold it in unrighteousness. But God has ever put the seal of his approbation on them, making them effectual to the conversion of sinners.

In close connexion with this increased regard thus paid to doctrines, we find there is an increased exertion for the promotion of pure and undefiled religion. This will ever be the

case. Among those who consider doctrines of little avail, the efforts used for advancing the interests of Christ's kingdom are few and feeble. They may, through the excitement of interest and passion, make a violent attempt; but their force is soon spent. On the contrary, they who judge *doctrines* to be essentially necessary, as a foundation for correct conduct, are constrained to exert themselves for the spread of those doctrines. The understanding being convinced of their importance, enlists the conscience and the affections in their favour. This is particularly and emphatically the case with those, who have embraced evangelical principles. Among them we chiefly find important and permanent plans for the diffusion of truth and the glory of God. We rejoice in the increase of Missionary, Tract, and Bible Societies, within our bounds; and the more so, because there is so much need of missionary exertions in different parts, and also of Bibles. From various quarters the request has been uttered, 'Give us Bibles.' The Bible societies, no doubt, will promptly as they receive information, grant the request. It has pleased God to excite pious women also to combine in associations for the purpose of aiding, by their voluntary contributions, one or other of the above Institutions. Benevolence is always attractive; but when dressed in a female form, possesses peculiar charms. Hard indeed must that heart be, which can resist the example, or the solicitation of a mother—a wife—a sister, or a friend, when that example and solicitation are for the promotion of the public good. We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms.

Besides these societies, we find that the friends of evangelical truth support by subscription in the city of New-York, a stated preacher in the Hospital and Alms-house. The issue of such an attempt, we trust, will gladden the hearts of those who have made it, and bring glory to God in the conversion and comfort of the poor and the sick.

In the city of Philadelphia, the Evangelical Society, which has existed for some time, are vigorously prosecuting their laudable plan, in disseminating the truth. Besides the regular societies which they have established, they have directed their attention to the catechising of poor children.

In the city of New-Brunswick, in New-Jersey, a Sabbath School has been established, in which a large number of poor children are gratuitously and carefully instructed in moral and religious truth.

These Institutions are pre-eminently characteristic of the religion of Jesus. He preached the gospel to the poor, and

has charged his followers not to forget them. We fail in our duty, as well as abridge our personal happiness, by neglecting to visit the fatherless—to assist the indigent—to alleviate human sufferings. Property is given to us, for others, as well as ourselves. Believers are stewards of the bounties of Providence, as well as of the grace of God.

The praying Societies which have heretofore been established, still continue, and new ones have been formed. We congratulate the brethren on the prospect which this affords. Such institutions are nurseries of piety, directly calculated to keep alive in the hearts of believers, the flame of divine love, and to awaken the attention of such as are afar off. We are not ashamed to acknowledge that they constitute one of the great blessings of our Church. So far are we from apprehending danger from them, that we do know, and we declare without fear of contradiction, that they are good in themselves, and that they promote the best interests of those who attend them.

Attention to the young and rising generation, has evidently increased during the past year. Baptized children are more generally objects of special care. Catechetical instruction is administered to them in most of our congregations; and in some, measures are taking to introduce a system of discipline in regard to them, suitable to the relation they sustain to the Church, and to the duty which the Church owes to them. We trust our brethren will go on in this good work. Much remains to be done. The children which the Lord has committed to our care, ought not to be thrust into the world without defence. The mere elements of religion, are not sufficient for their use. They ought to be instructed in the higher doctrines of the gospel, to be acquainted with the contents of scripture, and furnished with the evidences which demonstrate the divinity of the scriptures. Churches, as well as parents, have a solemn account to render to God, for the manner in which the children sealed with the seal of the covenant, have been treated. They are reaping the fruits of their negligence, in the carelessness and profaneness of multitudes of their youth. These, though dedicated to God in baptism, have been suffered to wander at large with no suitable restraint exercised over them. On whom then must the blame chiefly descend? We shudder at the truth. We hope, however, that the future will exhibit a different picture. Present exertions promise such an issue. We leave the subject with God, commending it to his blessing.

In addition to these favourable circumstances, we are hap-

py to state, that infidelity appears to be declining; and that there are few errors prevalent. In a few sections, Socinianism and Universalism do exist, but gain little ground.

We have thus far given you in detail the circumstances we deem favourable. We must now unfold to you some of an opposite character.

With pain we have heard that in some parts of our Church the disposition to support the gospel ministry is becoming cold. We lament this appearance the more, because we learn that there is no backwardness to advance money for objects, which, though laudable in themselves, are subordinate in importance to the preaching of the Word. We trust that our people possess too much good sense, and too much respect for the God who made and redeemed them, to listen to the dreams of men who neither know what they say nor whereof they affirm. These do not hesitate to libel an ordinance of the living God, to promote their selfish views, their degrading prejudices. God has said, whosoever serveth at the altar, shall live of the altar. But these say, no—the ministry must be kept in want, that they may be kept humble. We fervently wish that the men who thus act towards the ministry would, to be consistent, apply their reasonings to themselves. We do not hesitate to say, that the profession of religion which is connected with a disposition to abridge the means of supporting the gospel, is at best suspicious. Men who do so, practically say, we love our bodies more than our souls; our temporal substance, more than an eternal inheritance. It is among the foulest blots on the Christian name, that in so many instances, the confession is made, of the heart being open to receive the truth in the love of it, whilst at the same time great reluctance is displayed in giving worldly substance, for the service of Him who alone changes the heart. One of the best evidences of the power of religion, is an increase of liberality in relation to all those objects, which regard the salvation of souls and the prosperity of Zion. We hope that they who have in this respect gone back, will without delay retrace their steps, and redeem their name from reproach or suspicion.

We are ashamed, but constrained to say, that we have heard of the sin of drunkenness prevailing—prevailing to a great degree—prevailing even amongst some of the visible members of the *household of faith*. What a reflection on the Christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity, should debase themselves by the gratification of appetite, to a level with the beasts which perish!

Another unfavourable circumstance of which we have heard, is the prevalence of Sabbath-breaking. For this indeed our whole land doth mourn; for this we desire to be humbled before God. The profanation of the Sabbath is as incompatible with morality, as with religion. It leads directly to consequences of the most fatal and ruinous kind. We rejoice that it is a crime with which but few professing believers are directly chargeable: but they are indirectly, by quietly suffering others to commit it, without endeavouring to prevent it, or to bring the offenders to punishment. We hope that associations for the suppression of vice and the promotion of morals, will be generally established, so as to arrest the wicked, and support faithful Magistrates in enforcing the laws.

From our sister Churches, the accounts we have received are similar in their general tenor, to those we have given in detail of our own Church.

In Connecticut nothing of singular importance has occurred during the past year. But few of the Churches have been favoured with times of special refreshing from the presence

Massachusetts at present exhibits a scene worthy of the sons of those pilgrims who left their country for the sake of religion, and settled in a howling waste. The line of distinction between the sound and the unsound, those who adhere to the doctrines of the reformation, and those who do not, is more clearly marked than heretofore. Ministers and Churches are more than usually awake to the interests of Zion; the friends of evangelical doctrines are uniting their influence; and the cause of truth and of sound religion is advancing. Very recently, pleasing revivals have been witnessed in the counties of Worcester, Essex, and Middlesex, issuing in large additions to the Churches; and in other parts of the State the fruits of less recent revivals are still extensively visible. Many societies have been instituted for promoting the diffusion of evangelical knowledge; and to give them extensive and lasting effects, uncommon liberality and activity are displayed.

On the whole, in New-England at large, increased exertions appear to be making for the advancement of the Redeemer's cause, and many indications are presented which should fill the hearts of all the friends of Zion with joy.

We conclude with exhorting all our people to be watchful —guarding their hearts—resisting temptations—living by faith, and trusting with unshaken confidence in God. Thus far, through the good hand of our God upon us, we are sustained; and we cheerfully commit ourselves and all our Church to Him who is able to keep us from falling—to whom be glory for ever. AMEN.

[Eleazer Williams, the writer of the following letter, is a descendant of Eunice, a daughter of the Rev. John Williams, Minister of the Gospel in Deerfield, Massachusetts; who with all his family, was taken captive by the Indians, the 29th February, 1703—4. She was then about 7 years of age—and was the only one of the family who remained amongst the Indians; and very soon entirely lost her native language. Great efforts and much interest were used to redeem the daughter; but an over-ruling Providence rendered them ineffectual, no doubt for wise purposes; which, perhaps may be made evident in this young man, who, with his brother, was taken into the family of Deacon Ely, of Longmeadow. When very young, the Deacon married a descendant of Mr. Williams. He was a very pious man, and his family uncommonly exemplary in the Christian walk. He was ardent in the Missionary cause, and hoped, by the blessing of God, to be instrumental in bringing up these boys in the Christian *Religion*, and making them useful amongst

their Heathen kindred. Misfortunes reduced the temporal circumstances of Mr. Ely; and he died before he saw much of the effects of the education and examples he gave the boys. They were at the same time put to work on the farm; and after his death, they were obliged to seek another asylum. One of them returned to his own family—the other became a serious young man, and discovered an ardent wish to acquire an education. Some pious people and ministers have encouraged and assisted him. But he is very poor, and has had great difficulties to encounter.

The following extracts from letters in our possession, will make the public fully acquainted with the history and state of this young man.

The Rev. Mr. Storrs, from Long-Meadow, writes thus, March 28, 1811:

"Eleazer Williams is now, and for a year has been, with the Rev. E. Hale, of West Hampton, in this county; approving himself to him, to his family, and to all his literary, and Christian acquaintance in that vicinity, as a youth of unquestionable piety, and uncommon talents.

"Col. Dwight, of East Springfield, Justin Ely, Esq. of West Springfield, and myself, constitute at present a Committee, appointed by the trustees of the Hampshire Missionary Society, to superintend the education of this youth, and in their names, to solicit pecuniary supplies for that purpose. Grants from time to time have been made by the Legislature of the Commonwealth, by our own and other Missionary institutions, in his favour. But all monies hitherto received have been expended, and we are now in debt not much less than $100. I know of no source from which we can derive immediate supplies. We have made application to the Board of the Connecticut Missionary Society, but have received no returns.

"It is our wish, that he may be supported in his present situation some months to come. Whether it be best that he should pursue the study of the languages, and complete a collegiate education, is not a question upon which his friends have thought themselves warranted to decide; especially as they have not known that it would be possible for them to defray the expense. But leaving this to a future decision, I hesitate not to say, that you, sir, and the friends of whom you speak, as disposed to aid the youth, will not find your kindness abused. Whatever is advanced, will be *conscientiously*, and I trust not *injudiciously*, appropriated to the purpose of preparing him to preach the Gospel, and administer the ordinances of the kingdom of God amongst the aboriginals of this Continent.

"I have been acquainted with the youth, from the time that he arrived from Cashnowagher, in this town; and in no instance has he, so far as I have known, conducted improperly. About two years after his arrival, his friends took up a hope, that he had experienced *real religion*, and his appearance since that period, has by no means diminished their confidence."

The 6th of April following, he gives the following particular detail:

"Eleazer Williams came to this town A. D. 1800, January 18th; the May following he was 12 years old. The friends here, have never known his family to have any other name than that of Williams, and have supposed that it was the custom of *that*, if not of *other* tribes, whenever an Indian married a woman, who descended from English or French parents, for the family to take the *maiden name* of the woman. Eleazer was baptized in infancy, and as is probable, by a Catholic priest; his mother being a member of that communion, though his Father has never made a public profession of any religion. He told me that his son was named after his great uncle, Eleazer Williams, first minister in Mansfield, Connecticut.

"Eleazer's great grand father, on his mother's side, was an Englishman; his great grand mother, on his father's side, was Eunice Williams. Though she lost her native language, she never lost a knowledge of her native friends and country. Through the instigation of some Papists, and for the purpose of securing her residence among them, she was married in very early life, to an Indian, whose name was *Turroger*. She had eight children. But two daughters, viz. Catharine and Mary, lived to grow up and be married. Mary had one son, viz. Thomas, (this is Eleazer's father,) and died. On the bed of death, she gave her son to her sister Catharine, who never had any children of her own.

"The Rev. John Williams, after his return from captivity, and re-settlement in Deerfield, never ceased to labour, hope, and pray for the redemption of his daughter Eunice; but he lived not to witness the success of his exertions, and of the exertions and prayers of all his relations and acquaintances. After his death, his son Stephen, (Dr. Williams, first minister of this town, and my immediate predecessor,) through the agency of Gen. Schuyler, and some other gentlemen in Albany, was so happy, after numerous attempts, as to obtain an interview with this long lost, dear sister. The interview took place in Albany, New-York, in the year 1740, where he had waited 3 weeks for her arrival. His brother, Eleazer Williams of Mansfield, and Rev. Mr. Meacham of Coventry, Connecti-

cut, accompanied him on the occasion. Eunice, with her husband and children, was now prevailed upon, though with great difficulty, to accompany these brethren to Longmeadow, and there spend a week in receiving the attentions and largesses of a crowd of friends and visitants, who flocked from Deerfield, Mansfield, Lebanon, and all the towns in this vicinity. The circumstances attending this whole scene, as they are related by one who is now living, (old Madam Ely,) and who was an eye witness to many of them, are very singular, striking, and deeply impressive; but I may not recount them at this time. Eunice with her husband, children, and some other connexions, at 3 different times after this, came down from Canawaga, to Longmeadow, and in one instance passed several months, visiting their friends in various parts of New England. They were always, while here, treated with the greatest attention, and returned to Canada loaded with presents of all sorts. In one instance the Legislature of this Commonwealth, made them a very handsome grant, and proposed to them an annual stipend, with a permanent settlement, on condition they would take up their abode in New England; but Eunice could by no considerations be

came down on a visit, and informed us, that unless they took back with them one or both of their sons, the Priest, who, from the beginning had expressed great dissatisfaction, would excommunicate their mother.

"At length they consented to leave Eleazer for 2 years longer, and we were willing that they should take John home, that he might regain his native language, which he accomplished in the course of a year, and then returned to us, having lost little of his English learning. He continued in this quarter about four years more, when, having learned to read and write decently, and perform all kinds of farming business tolerably well, he returned to his father, where he now is; having never manifested an attachment for books, nor any abiding sense of religious subjects. Eleazer is able to speak and write readily his native language, and has employed many leisure hours in translating parts of the sacred Scriptures into Indian. He expresses a very extraordinary affection for the Bible, and ever since he became hopefully pious, his whole soul seems swallowed up with the idea of spending his life in preaching the gospel of the Son of God to his countrymen. He told me when I saw him last December, that he had read 6 books of Virgil's Æneid, several of Cicero's orations, and one or more of the Evangelists, in Greek; he expresses a strong desire to obtain a knowledge of Greek and Hebrew, as what will be of great advantage to him in his attempts to expose the errors and fallacies of the Catholic priests.

"With respect to his going to College, could he obtain that instruction which is necessary to qualify him for a missionary, and the honours of some University, without going through the whole round of college studies, perhaps it would be best. For some time past, I must say, that to me he has appeared to be becomingly modest, and in every respect more and more pleasing and promising. And since he took up a hope, he has ever had apparently but one mind, as to the object to which he should devote all his abilities and acquisitions for instructing his fellow-sinners, and especially the Indian tribes, in the glorious Religion of the Blessed Redeemer."

The Rev. Mr. Hale, of Westhampton, in a letter dated April 4, 1811, informs us,—

"The youth of whom you request information has resided in my family most of the time, since December, A. D. 1809. Previous to that time, I had been informed, that he was

thought to be piously disposed; as I have since, as far as I can judge, found him to be. I believe all his acquaintance, who understand Gospel religion, view him, as in a judgment of charity, truly devoted to God in the Lord Jesus Christ. He appears also strongly desirous to promote the salvation of his kindred.

"His more judicious friends, so far as I have had opportunity to learn, think him promising, as to talents; something above the common level of men, of equal opportunity and advantages. I am ready to say the same is my own opinion.

"In estimating his ability, it is to be remembered, that his mind began late to receive cultivation. He came to New-England, I understand, in the eleventh year of his age, A. D. 1800, ignorant of the English language, and able not much more than to tell the letters of the Indian. A mind so long neglected, I think, is not to be expected to have that aptness to acquire literature, which it would have had if it had been more early cultivated.

"His conversation, like that of all foreigners, evidences that it is not easy to gain the sounds of the English Alphabet, unless they be learned in early childhood. The difficulty extends to the reading of Latin and Greek; and probably is a greater embarrassment in learning those languages, than would be expected, by persons who have not particularly attended to it. I therefore think it consistent with the opinion I have expressed, to add, that I do not consider him as acquiring the knowledge of the learned languages with equal readiness as the generality of our children. And I think it probable the same will prove true, in a degree, of the sciences generally. The same, I imagine, may with truth be said of all Indian youths, with whom attempts are made to give them a learned education.

"On the other hand, their knowledge of the disposition and habits of the Indians, gives them an advantage in having access to their brethren, that men educated from infancy in civilized life, cannot easily acquire. I ought to add, that Eleazer Williams has obtained a degree of information of men and historical facts relative to the country, beyond what is common, to gentlemen of his years. He has also a talent for writing, which I think may be cultivated to advantage.

"Some years ago, the Trustees of the Hampshire Missionary Society, (which is included in this county,) voted to patronize him; appropriated a small sum of 50 dollars for his use; and appointed a committee to superintend the expen-

diture, &c. The gentlemen appointed were, Rev. Dr. Lathrop, Justin Ely, Esq. of Westspringfield, and Rev. Richard S. Storrs, of Long-meadow. Dr. Lathrop, on account of his advanced age, wishing, a year or two since, to be excused from further service, Col. Dwight, of Springfield, was appointed to act in his place. This committee have directed his education so far as to provide him a place to be instructed. But they have no funds, except from occasional gratuitous supplies. The general Court of the Commonwealth has made several grants. The H. M. Society paid last year 103 dollars, in addition to what it had before given. As to what is future, and more than half of the expense since he has been with me, I know of no provision which is certain; and I conclude no determinate plan of procedure is formed. I received him into my care on application of the committee I have mentioned, and have had very little opportunity to know their views respecting him. What is future, depends on the disposals of providence, and the influence of the Holy Spirit in opening the hearts of men to aid his cause. Whether it will be judged best that he go to college, I do not know. His present knowledge of languages, I do not think sufficient to enable him to be admitted without some further study."

We now present the letter itself of this young person, hoping that the spirit it breathes, and the manner in which it is written, taken in connexion with his history and condition as above exhibited, will prompt the pious and the liberal to give that aid which will be honourable to them, and grateful to him.

"AGREEABLY to your request, and my promise, I take this opportunity to write you a line by the mail, as I find no private conveyance. Your kind attention and friendship, which you manifested towards me when I was at New-York, has made a deep impression on my mind. I have great reason to be thankful that God moves the hearts of so many of his dear children to have compassion on me; yea, even to afford me some assistance in my great undertaking. I consider you, sir, as one of those whose heart is engaged in advancing the Redeemer's kingdom in the world.

"It seems that God is now doing great things for his Church. It is my humble opinion, that never, since the days of the apostles, has there been so much, and such general attention

paid to the great object of spreading the Gospel, as at the present day. In Great-Britain, the Missionary zeal, it seems, continues with unabated fervour. It has planned and executed wonders. The smiles of heaven evidently accompany its exertions. In this country, animated by the example of the European Christians, and, I hope, directed by the same spirit of truth, many are taking vigorous measures for the salvation of the Heathen on our borders. Societies have been formed. Missionaries are now employed to proclaim *glory to God in the highest, peace on earth, and good will towards men, to those who are sitting in the region and shadow of death.* Is it not then, Sir, reasonable to expect, from the zeal with which so many of God's people appear to be animated at the present day, and their uncommon efforts for the upbuilding of Zion, that some glorious events in favour of the Church are about to take place? How will the hearts of those, who in any manner are made instrumental in bringing about these glorious events, exult with joy and praise? There is reason to hope, that the violent convulsions which agitate so great a part of the earth, are a prelude to that

"How joyful the period, when the light that dawned in the east shall shine far into the west; when the Church shall travel in those places which are now the haunts of savage beasts, and more savage men! With pleasing anticipation we may see the fervent ministers of Jesus traversing the wilds of America, and sounding the Gospel trumpet among the remotest of savage tribes. It is not probable we shall see all this accomplished whilst we are here on earth. But when the Great Event is announced in heaven, where, I hope, "*we shall shortly meet*," it will increase our joy, and share in the universal triumph of angels and saints, in ascribing blessing and honour, dominion and praise, to him that sitteth upon the throne, and the Lamb.

With sentiments of esteem and respect,
I am, Sir,
Your obedient and humble servant,
ELEAZER WILLIAMS.

"P. S. Will you believe me, sir, when I tell you, that no tongue can express the feelings I have for my poor red brethren, who are now *sitting* in *darkness* and in the *shadow* of *death?* They know not the God who made them; they are ignorant of the Saviour, who is styled, *the way, the truth, and the life*. But I have this consolation, that the time is coming, when the *glorious Gospel of the blessed God* shall sound in their ears, and that God will make them willing in the day of his power to embrace it. It is my earnest prayer, that God would fit and enable me, by his grace, to go among my *brethren according to the flesh*, and preach to them the unsearchable riches of Christ."

Extract from the Report of the Standing Committee of Missions, to the General Assembly of the Presbyterian Church in the United States of America, for 1810.

"ON the 7th of August, the Indian named Barnet, arrived at the Cross Roads, from Sandusky: he appeared to be in great trouble, and impatient for an opportunity to communicate the exercises of his mind to the Board of Trust.

A number of the trustees were collected, and went with him to Mr. George Foulks', who understands the Wyandot language well. Barnet, through him, stated his case to the trustees as follows:

He said that he was in great trouble about the state of his soul. His sins appeared very great, and his heart exceedingly bad. He desired the people of God to pray for him.

He was impressed with the idea that he would not live long in this world, and he was afraid that when he was dead and gone, his children would live as the Indians do, without the knowledge of God, and the way of salvation through a Redeemer; and he wished to know whether we would take care of his children when he was gone. His experience had taught him, that he need not expect happiness in this world. He finds that he can do nothing good: he prays for salvation, but sees that God will never save him on account of his prayers, or any thing that he can do; but that he must be saved, by free mercy, through Christ Jesus. Often when he attempts to pray, his mind wanders, so that he cannot keep it fixed on God for *three words*. He expressed a great desire to be instructed in the nature of baptism; said he had mentioned it to Mr. Badger, but declined applying for baptism, until he should come in and converse further on the subject with some of the fathers. He said, he believed that baptism was an ordinance of Christ's appointment, and that it was the duty of all christians to be baptized, that they might thereby be helped to remember Christ; and that he believed that all the benefits to be enjoyed by the use of this ordinance, must come to him through Jesus Christ. He expressed great fears of unfitness, viewed himself unworthy of the name of a Christian, because he was so ignorant of God, of the nature of the ordinance, and of many other things with which he ought to be acquainted. He felt himself to be such a poor, vile, unworthy sinner, that he did not know whether he could be

to the privilege of baptism, if he found freedom in his own mind respecting his right in the sight of God. It was left with himself to choose the time and place. After some deliberation, he replied, that he would return with us to the Cross-Roads, and if he found his mind satisfied on the subject, he would intimate the same to Mr. Macurdy on the next Sabbath. He was accordingly baptized on the next Sabbath, at the Cross-Roads, in the presence of the congregation.

He informed the Trustees, that he was much troubled about his relatives; in particular about four of them who listened to the Seneca prophet, and are led astray by him. He had tried to convince them of their error, and to persuade them to forsake the prophet; but finds that he can have no influence on their minds. They appear in his view, to be bent on their own destruction. He is at a loss to know whether he should say any thing more to them or not.

He also informed us that he has lost his disposition to hunt. When he is in the woods, his mind is uneasy; he feels a desire to be at home with his family, where they may have opportunity to hear the word of God preached, and learn to understand what is in the bible; and to teach his children, and keep them from doing wrong. He said also that his inclination to work increased; he finds his mind most comfortable when he is working in his field, but at times, through sickness and trouble of mind, he is rendered unable to work, or hunt. Then his wife and others say that it is his trouble about sin makes him sick, and that his children will perish for want of clothing, if he does not hunt in order to provide some for them. These things he cannot deny; for when he views himself, and his wife, and children, all sinning and going wrong, it troubles his mind so much, that he often feels sick; and his children are scarce of clothes.

He desired us to tell him whether God would have him to force himself out to the woods to hunt.

We answered him that we thought it would, in present circumstances be his duty to work, and enlarge his field, that he might have as much corn to sell next year as would clothe his family; and that we would send some clothes to his children, that they might not suffer this winter. This promise has been fulfilled; many who saw him baptized, and others to whom the case was communicated, contributed generously for that purpose.

About the first of January last, Barnet came in again with his family, and wife and three children. He appeared to be much troubled. After some time, Mr. Foulks, the interpreter, attended; and two of the Trustees had a lengthy conversation with him, on the subject of his difficulties, which principally arose from the badness of his heart. Having obtained some satisfaction respecting himself, he informed us that he had brought in his children to dedicate them to God in baptism. After a free conversation with him on the nature of the ordinance, and answering some objections which he brought forward from a sense of his unworthiness; it was concluded to baptize his children, on the next day, which was the 3d Sabbath of January. Accordingly on the Sabbath, at the Cross Roads, after sermon, Barnet, with all the appearances of solemnity and devotion, presenting his three children, Joseph, Sarah, and Elisha, they were baptized before a crowded and affected audience.

The scene was truly interesting; hard must be the heart which did not feel.

He appeared unusually cheerful that evening, and told the interpreter, that he never felt so happy in his life; he slept scarcely any that night. He remained at the Cross Roads five weeks, and appeared mostly comfortable.

He sat out for Sandusky on the last of February. Leaving his son Joseph to be instructed, and trained up for God, he expressed a hope that he might hereafter be useful to his nation, in teaching them the good ways of God."

OBITUARY.

DEPARTED this life, in the 47th year of his age, the Rev. THOMAS GRANT, A. M late Pastor of the Churches of Amwel and Flemington, New-Jersey. He was interred on the 12th March, in the burying ground of the Presbyterian Church of Trenton, attended by a number of his brethren in the ministry, and a very numerous and respectable concourse of friends and

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THE DAIRYMAN'S DAUGHTER.

IT is a delightful employment to trace and discover the operations of Divine grace, as they are manifested in the dispositions and lives of God's real children. It is peculiarly gratifying to observe how frequently, amongst the poorer classes of mankind, the sunshine of mercy beams upon the heart, and bears witness to the image of Christ which the Spirit of God has impressed thereupon. Amongst such, the sincerity and simplicity of the Christian character appears unincumbered by those fetters to spirituality of mind and conversation, which too often prove a great hindrance to those who live in the higher ranks. Many are the difficulties which riches, polished society, worldly importance, and high connexions, throw in the way of religious profession. Happy indeed it is, where grace has so strikingly supported its conflict with natural pride, self-importance, the allurements of luxury, ease, and worldly opinions, that the noble and mighty, appear adorned with genuine poverty of spirit, self-denial, humble-mindedness, and deep spirituality of heart. But, in general, if we want to see religion in its purest character, we must look for it

amongst the poor of this world who are rich in faith. How often is the poor man's cottage the palace of God! Many can truly declare, that they have there learned their most valuable lessons of faith and hope, and there witnessed the most striking demonstrations of the wisdom, power, and goodness of God.

The character which the present paper is designed to introduce to the notice of our readers, is given from real life and circumstance.

The writer of this first became acquainted with her, through the following letter, which is now transcribed from the original.

REV. SIR,

I take the liberty to write to you. Pray excuse me, for I have never spoken to you. But I once heard you, when you preached at ——— Church. I believe you are a faithful preacher to warn sinners to flee from the wrath that will be revealed against all those that live in sin, and die impenitent.—Pray go on in the strength of the Lord. And may he bless you, and crown your labour of love with success, and give you souls for your hire.

The Lord has promised to be with those that he does call and send forth to preach his word, to the end of time, for without him we can do nothing. I was much rejoiced to hear of those marks of love and affection to that poor soldier of the S. D. militia*. Surely the love of Christ sent you to that poor man; may that love ever dwell richly in you by faith. May it constrain you to seek the wandering souls of men with the fervent desire to spend and be spent for his glory. May the unction of the Holy Spirit attend the word spoken by you with power, and convey keen conviction to the hearts of your hearers. May many of them experience the divine change of being made new creatures in Christ.

Sir, be fervent in prayer with God for the conviction and conversion of sinners. His power is great, and who can withstand it! He has promised to answer the prayer of faith, that is put up in his son's name. "Ask, what ye will, it shall be granted you." How this should strengthen our faith, when we are taught by the word and the Spirit how to pray! O! that sweet inspiring hope! how it lifts up the fainting spirits, when we look over all the precious promises of God. What a mercy, if we know Christ and the power of his resurrection in our own hearts! Through faith in Christ we rejoice in hope, and look up in expectation of that time drawing near, when all shall know and fear the Lord, and when a nation shall be born in a day.

What a happy time, when Christ's kingdom shall come! Then shall "his will be done on earth, as it is in heaven." Men shall be daily fed with the manna of his love, and delight themselves in the Lord all the day long. Then what a Paradise below will they enjoy! How it animates and enlivens my soul with vigour to pursue the ways of God, that I may bear some humble part in giving glory to God and the Lamb.

Sir, I began to write this on Sunday, being detained from attending on public worship. My dear and only sister, living as a servant with Mrs. ——,

* Of "these marks" there is no account in the "Christian Guardian."—

was so ill, that I came here to attend in her place and on her. But now she is no more.

I was going to entreat you to write to her in answer to this; she being convinced of the evil of her past life, and that she had not walked in the ways of God, nor sought to please him. But she earnestly desired to do so. This makes me have a comfortable hope, that she is gone to glory, and that she is now joining in safe concert with the angelic host in heaven, to sing the wonders of redeeming love. I hope I may now write, "Blessed is the dead that dies in the Lord."

She expressed a desire to receive the Lord's Supper, and commemorate his precious death and sufferings. I told her, as well as I was able, what it was to receive Christ into her heart; but as her weakness of body increased, she did not mention it again. She seemed quite resigned before she died. I do hope she is gone from a world of death and sin, to be with God for ever.

Sir, I hope you will not be offended with me, for a poor ignorant person to take such a liberty to write to you. But, I trust, as you are called to instruct sinners in all the ways of God, you will bear with me, and be so kind as to answer this ill-wrote letter, and give me some instructions. It is my heart's desire to have the mind that was in Christ, that when I awake up in his likeness, then I may be satisfied.

My sister expressed a wish that you might bury her. The minister of our parish, whither she will be carried, cannot come. She will lay at ———. She died on Tuesday morning, and will be buried on Friday or Saturday, (whichever is most convenient to you,) at three o'clock on the afternoon. Please to send an answer by the bearer, to let me know, whether you can comply with this request,

From your unworthy servant,
ELIZABETH W——E.

I was much struck with the simple and earnest strain of devotion which this letter breathed. It was but indifferently written and spelt. But this the rather tended to endear the hitherto unknown writer, as it seemed characteristic of the union of humbleness of station with eminence of piety. I felt quite thankful that I was favoured with a correspondent of this description; the more so, as such characters were at that time very rare in the neighbourhood. I have often wished that epistolary intercourse of this kind was more encouraged and practised amongst us. I have the greatest reason to speak well of its effects both on myself and others. Communication by letter, as well as by conversation with the pious poor, has often been the instrument of animating and reviving my own heart in the midst of duty, and of giving me the most profitable information for the general conduct of the ministerial office.

As soon as the letter was read, I inquired who was the bearer of it. "He is waiting at the outside of the gate, Sir," was the reply. I went out to speak to him, and saw a venerable old man, whose long hoary hair and deeply wrinkled countenance commanded more than common respect. He was resting his arm and head upon the gate, the tears were streaming down his cheeks. On my approach he made a low bow, and said,

"Sir, I have brought you a letter from my daughter; but I fear you will think us very bold in asking you to take so much trouble." "By no means," I replied, "I shall be truly glad to oblige you and any of your family in this matter, provided that it is quite agreeable to the minister of your parish."—"Sir, he told me yesterday, that he should be very glad if I could procure some gentleman to come and bury my poor child for him, as he lives five miles off, and has particular business on that day. So when I told my daughter, she asked me to come to you, Sir, and bring that letter which would explain the matter."

I desired him to come into the house, and then said, "What is your occupation?" "Sir, I have lived most of my days in a little cottage at ——, six miles from here. I have rented a few acres of ground and kept a few cows, which, in addition to my day-labour, has been my means of supporting and bringing up my family." "What family have you?" "A wife, now getting very aged and helpless, one son, and one daughter; for my other poor dear child is just departed out of this wicked world." "I hope, for a better." "I hope so too: poor thing, she did not use to take to such good ways as her sister; but I do believe that her sister's manner of talking with her before she died, was the means of saving her soul. What a mercy it is to have such a child as mine is. I never thought about my own soul serious-

ly, till she, poor girl, begged and prayed me 'to flee from the wrath to come.' "What are the ages of your children?" "My son is thirty-five, my daughter is about thirty, and my poor child that is dead was twenty-seven." "And how old are you?" "Turned seventy, and my wife is older. We are getting old and almost past our labour, but our daughter has left a good place, where she lived in service, on purpose to come home and take care of us and our little dairy. And a dear, dutiful, affectionate girl she is." "Was she always so?" "No, Sir. When she was very young, she was all for the world, and pleasure, and dress, and company. Indeed, we were all very ignorant, and thought if we took care for this life, and wronged no body, we should be sure to go to heaven at last. My daughters were both wilful, and, like ourselves, were strangers to the ways of God and the word of his grace. But the eldest of them went out to service, and some years ago she heard a sermon preached at —— Church, by a gentleman that was going to ——, as chaplain to the colony; and from that time she became quite an altered creature. She began to read the Bible, and became quite sober and steady. The first time she came home afterwards to see us, she brought us a guinea which she had saved from her wages, and said, as we were getting old, she was sure we should want help: adding, that she did not wish to spend it in fine clothes, as she used to do, only to feed pride and vanity. She would rather show gratitude to her dear father and mother, and this, she said, because Christ had shown such mercy to her.

"We wondered to hear her talk, and took great delight in her company: for her temper and behaviour were so humble and kind; she seemed so desirous to do us good, both in soul and body; and was so different from what we had ever seen her before, that, careless and ignorant as we had been, we

began to think there must be something real in religion, or it never could alter a person so much in a little time.

" Her younger sister, poor soul, used to laugh and ridicule her at that time, and said her head was turned with her new ways. ' No, sister,' she would say, ' not my *head*, but I hope my *heart* is turned from the love of sin to the love of God. I wish you may one day see, as I do, the danger and vanity of your present condition.'

" Her poor sister would reply, ' I do not want to hear any of your preaching: I am no worse than other people, and that is enough for me.'—' Well, sister,' Elizabeth would say, ' if you will not hear me, you cannot hinder me from praying for you, which I do with all my heart.'

" And now, Sir, I believe those prayers are answered. For when her sister was taken ill, Elizabeth went to Mrs. ——'s to wait in her place and take care of her. She said a great deal to her about her soul, and the poor girl began to be so deeply affected, and sensible of her past sin, and so thankful for her sister's kind behaviour, that it gave her great hopes indeed for her sake. When my wife and I went to see her as she lay sick, she told us how grieved and ashamed she was of her past state; but said, she had a hope through grace, that her dear sister's Saviour would be her Saviour too: for she saw her own sinfulness, felt her own helplessness, and only wished to cast herself upon Christ as her hope and salvation.

" And now, Sir, she is gone, and I hope and think her sister's prayers for her conversion to God have been answered. The Lord grant the same for her poor father and mother's sake likewise."

This conversation was a very pleasing commentary upon the letter which I had received, and made me anxious both to comply with the request, and to be-

come acquainted with the writer. I promised the good old dairyman to attend on the Friday at the appointed hour; and after some more conversation respecting his own state under the present trial, he went away.

He was a reverend old man: his furrowed cheeks, white locks, weeping eyes, bent shoulders, and feeble gait, were characteristic of the old pilgrim: and as he slowly departed supported by a stick, which seemed to have been the companion of many a long year, a train of reflections occurred which I retrace with emotion and pleasure.

At the appointed hour I arrived at the church, and after a little while, was summoned to meet at the church-yard gate a very decent funeral procession.—The aged parents, the brother and the sister, with other relatives, formed an affecting group. I was struck with the humble, pious, and pleasing countenance of the young woman from whom I received the letter. It bore the marks of great seriousness without affectation; and of much serenity, mingled with a glow of devotion.

After the service was concluded, I had a short conversation with the good old couple and their daughter. Her aspect and address were highly interesting. I promised to visit their cottage, and from that time became well acquainted with them.

She was rapidly on the decline. The pale wasting consumption, which is the Lord's instrument for removing so many thousands every year from the land of the living, made hasty strides on her constitution. The hollow eye, the distressing cough, and the often too flattering red in the middle of the cheek, foretold the approach of death.

She was happily made acquainted with the things which belong to her everlasting peace before the present disease had taken root in her constitution. My visits to her seemed rather to receive than to com-

municate information. Her mind was abundantly stored with Divine truths, and her conversation was truly edifying. The recollection of it still produces a thankful sensation in my heart.

I one day received a short note to the following effect:

DEAR SIR,

I should be very glad, if your convenience will allow, that you would come and see a poor unworthy sinner. My hour-glass is nearly run out, but I hope I can see Christ to be precious to my soul. Your conversation has often been blessed to me, and I now feel the need of it more than ever. My father and mother send their duty to you.

From your obedient, and unworthy servant,

ELIZABETH W———.

I obeyed the summons that same afternoon. On my arrival at the dairyman's cottage, his wife opened the door. The tears streamed down her cheek, as she silently shook her head. Her heart was full. She tried to speak, but could not. I took her by the hand and said, "My good friend, all is right, and as the Lord of wisdom and mercy directs." "Oh! my Bessy, my Bessy, my dear girl is so bad, Sir. What shall I do without my Bessy? I thought I should have gone first to the grave, but——" "But, the Lord sees good that before you die yourself, you should behold your child safe home to glory. Is there no mercy in this?" "Oh! dear Sir, I am very old, and very weak, and she is a dear child, the staff and prop of a poor old creature, as I am."

As I advanced, I saw Elizabeth sitting by the fireside, supported in an arm-chair by pillows, with every mark of rapid decline and approaching death. She appeared to me within three or four weeks, at the furthest, from her end. A sweet smile of friendly complacency enlightened her pale countenance, as she said, "This is very kind indeed, Sir, to come so soon after I sent to you. You find me daily wasting away, and I cannot have long to continue here.—

My flesh and my heart faileth, but God is the strength of my weak heart, and, I trust, will be my portion for ever."

The conversation which follows, was occasionally interrupted by her cough and want of breath. Her tone of voice was clear, though feeble; her manner solemn and collected; and her eye, though more dim than formerly, by no means wanting in liveliness, as she spoke. I had frequently admired the superior language in which she expressed her ideas, as well as the scriptural consistency with which she communicated her thoughts. She had a good natural understanding; and grace, as is generally the case, had much improved it. On the present occasion I could not help thinking she was peculiarly favoured. The whole strength of grace and nature seemed to be in full and united exertion.

After taking my seat between the daughter and the mother, who occupied the other arm-chair, and fixed her fond eyes upon her child with great anxiety while we were conversing, I said to Elizabeth, "I hope you enjoy a sense of the Divine presence, and can rest upon him who has 'been with thee,' and has kept 'thee in all places whither thou hast gone,' and will bring thee into 'the land of pure delights, where saints immortal reign." "Sir, I think I can. My mind has lately been sometimes clouded, but I believe it has been partly owing to the great weakness and suffering of my bodily frame, and partly to the envy of my ghostly enemy, who wants to persuade me that Christ has no love for me, and that I have been a self-deceiver." "And do you give way to his suggestions? Can you doubt amidst such numerous tokens of past and present mercy?"—"No, Sir, I mostly am enabled to preserve a clear evidence of his love. I do not wish to add to my other sins, that of denying his manifest goodness to my soul. I would acknowledge it to his praise and

glory." "What is your present view of the state in which you were before he called you by his grace?" "Sir, I was a proud, thoughtless girl, fond of dress and finery. I loved the world and the things that are in the world. I lived in service amongst worldly people, and never had the happiness of being in a family where worship was regarded, and the souls of the servants cared for, either by master or mistress. I went once on a Sunday to church, more to see and be seen, than to pray or hear the word of God. I thought I was quite good enough to be saved, and disliked, and often laughed at religious people. I was in great darkness. I knew nothing of the way of salvation. I never prayed, nor was sensible of the awful danger of a prayerless state. I wished to maintain the character of a good servant, and was much lifted up whenever I met with applause. I was tolerably moral and decent in my conduct, from motives of carnal and worldly policy; but I was a stranger to God and Christ. I neglected my soul, and had I died in such a state, hell must and would justly have been my portion." "How long is it since you first heard the sermon, which, through God's blessing, was the instrument of your conversion?" "About five years ago." "How was it brought about?"

"It was reported that a Mr. J——, who was detained by contrary winds from embarking on board ship as chaplain to a distant part of the world, was to preach at N—— church. The people called him 'a gospel preacher,' and some 'a methodist,' and advised me not to go, for fear he should turn my head with his strange notions. But curiosity, and an opportunity of appearing in a new gown, which I was very proud of, induced me to ask leave of my mistress to go. Indeed, Sir, I had no better motives than vanity and curiosity. Yet thus it pleased the Lord to order it for his own glory.

"I accordingly went to church, and saw a great crowd of people collected together. I often think of the contrary states of my mind during the former and latter part of the service. For a while, regardless of the worship of God, I looked around me, and was anxious to attract notice myself. My dress, like that of too many gay, vain, and silly servant girls, was much above my station, and very different from that which becomes an humble sinner, who has a modest sense of propriety and decency. The state of my mind was visible enough from the foolish finery of my apparel.

"At length the clergyman gave out his text: 'Be ye clothed with humility.' He drew a comparison between the clothing of the body with that of the soul. At a very early part of his discourse, I began to feel ashamed of my passion for fine dressing and apparel; but when he came to describe the garment of salvation with which a Christian is clothed, I felt a powerful discovery of the nakedness of my own soul. I saw that I had neither the humility mentioned in the text, nor any one part of the true Christian character. I looked at my gay dress, and blushed for shame on account of my pride. I looked at the Minister, and he seemed to be as a messenger sent to open my eyes. I looked at the congregation, and wondered whether any one else felt as I did. I looked at my heart, and it appeared full of iniquity. I trembled as he spoke, and yet I felt a great drawing of heart to the words he uttered.

"He opened the riches of sovereign grace in God's method of saving the sinner. I was astonished at what I had been doing all the days of my life. He described the meek, lowly, and humble example of Christ; I felt proud, lofty, vain, and self-consequential. He represented Christ, as wisdom; I felt my ignorance. He held him forth as 'righteousness;' I was convinced of my own guilt. He proved

him to be 'sanctification;' I saw my corruption. He proclaimed him as 'redemption;' I felt my slavery to sin, and my captivity to Satan. He concluded with an animated address to sinners, in which he exhorted them to flee from the wrath to come, to cast off the love of outward ornaments, to put on Jesus Christ, and be clothed with true humility.

"From that hour I never lost sight of the value of my soul, and the danger of a sinful state. I inwardly blessed God for the sermon, although my mind was in a state of great confusion.

"The preacher had brought forward the ruling passion of my heart, which was pride in outward dress, and by the grace of God it was made instrumental to the awakening of my soul. Happy, Sir, would it be, if many a poor girl, like myself, were turned from the love of outward adorning and putting on of fine apparel, to seek that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"The greater part of the congregation, unused to such faithful and scriptural sermons, disliked and complained of the severity of the preacher. While a few, as I afterwards found, like myself, were deeply affected, and earnestly wished to hear him again. But he preached there no more.

"From that time I was led through a course of private prayer, reading, and meditation, to see my lost estate as a sinner, and the great mercy of God through Jesus Christ in raising sinful dust and ashes to a share in the glorious happiness of heaven. And Oh! Sir, what a Saviour I have found! He is more than I could ask or desire. In his fulness, I have found all that my poverty could need; in his bosom, I have found a resting place from all sin and sorrow; in his word, I have found strength against doubt and unbelief."

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

On Missions to the Heathen.

THE remarkable interference of Jehovah in saving Isaac from being sacrificed by his father, originated the proverb among the Jews, as the sacred historian informs us, "In the the mount of the Lord it shall be seen or provided." This singular display of divine mercy, encouraged the believing Hebrew, in every crisis of his life, when human wisdom was baffled, and hope, according to human views, at an end. *In the mount of the Lord it shall still be provided for me. The same Jehovah, the God of providence, who thus took care of and saved my ancestor, is my God also.* Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. The believing Gentile can derive encouragement from the same remarkable display of divine watchfulness. The God who provided a sacrifice in place of Isaac, will extricate, in his own time, his people from their trials and distresses. The Shepherd of Israel never slumbers nor sleeps. His eyes are over the sheep of his fold, to do them good; and in their extremity, he appears in their behalf, glorious in his power and his wisdom. The history of his Church under the Old and New Testament dispensation, abundantly proves this grand and consoling truth. Instances are numerous; as numerous as the exigencies of Zion,

in which, " in the mount of the Lord it has been seen or provided."

Without going back to a remote period, we need only fasten the attention of our readers upon the rise and progress of those Missionary exertions which form so conspicuous an æra in the history of our day. They commenced at a time, of all others, according to our opinions, the most unpropitious; a time of general infidelity and general warfare among the nations of Christendom.

After the glorious reformation from Antichristian error and apostacy, the only body of Christians who seem to have been constrained by pity for the Heathen, was the Unitas Fratrum, commonly called the Moravian Church. The other Churches confined their missionary labours to those places which were colonized or conquered by European nations. A general carelessness not only about the advancement of the Redeemer's kingdom abroad, but about the interests of real piety among themselves in these Churches respectively, prevailed previous to the late French revolution. On the continent of Europe, and in Britain, the love of many waxed cold, because of abounding iniquity. The French academicians with unwearied pains disseminated the principles of a skeptical philosophy, which, in its effects produced, not only hostility to revealed religion, but also to civil order. Darkness began to settle upon Christendom, and with it, the works of darkness every where were perpetrated. The foundations on which society rested, having been undermined with a perseverance worthy of the best cause, tottered and threatened to give way. Every thing that was dear and valuable in the intercourse between man and man, was in danger of utter destruction. A revolution had commenced, and with it came war; a war which, in its issues, has already produced the most fearful consequences; and

if the Sovereign of the world does not stay its progress, will produce consequences still more disastrous and horrible. In this period, God was pleased to pour out upon his people in Britain, a missionary spirit, the result of which was, the establishment of the London Missionary Society, composed of Christians of all denominations, who advocate evangelical principles. This parent institution was soon followed by others in Britain and on the Continent of Europe, as also in this Country.

With one accord, the professed followers of the Lord Jesus, took into their serious consideration the state of the perishing heathen, and with one heart united in sending to them the glad tidings of great joy. A variety of motives prompted them to this grand movement and its corresponding efforts. The love of Christ constrained them; pity for their brethren in misery made their bowels yearn; the glory of God demanded from them suitable exertions to advance his cause in the world; and the promises of the word, which they knew were yea and amen in Christ Jesus, animated them to go forth, and through faith strive to subdue kingdoms yet under the power of darkness. The work undoubtedly was the Lord's. He excited his people to show their faith and love in this way.—Though he is almighty, and needs not instruments to fulfil his purposes, he still uses them, and requires that his people should be the instruments. He *has* given the heathen to Christ for his inheritance, and the uttermost parts of the earth for his possession. He has declared the decree, "The mountain of the Lord's house shall be exalted on the tops of the mountains, and all nations shall flow unto it." His people believe his promises and predictions, and in the faith of it, pray, "Thy kingdom come." All agree; who can deny it? All agree the object to be laudable, the duty to be imperative. Why, then, do not all unite in promoting it? Why is there one

who hesitates to contribute his efforts; to give his aid? The following reasons will be found, on examination, to account for the lamentable fact. The reasons are either directly avowed, or implied in the conduct of those who decline assisting the missionary cause.

1. The first reason we shall notice is, that we need missionary exertions among ourselves, and as charity begins at home, we ought to direct our efforts to those wants which exist in the midst of us. The objection is founded upon a fact, which is lamentably true, that we have a number—multitudes amongst us, who are practically heathens, living without God and without Christ in the world. Their situation is indeed deplorable, but not so much so, as that of the poor Pagans. Our heathens enjoy the day and the means of grace. They have the opportunity of knowing the will of God and making their peace with him through the blood of the cross; for they have access to places of worship—to ministers of the Gospel—to believers in Christ in their neighbourhood. Not so the Pagans of the wilderness. Many of them have never so much as heard of salvation through a Redeemer. The glad tidings of great joy have not reached their ears. Must we, then, because they who live within the sound of the Gospel, despise it and neglect it, decline to carry the message it conveys to those who have not heard it? Is this conduct right? Is the principle on which it rests scriptural? Surely not. If a difference must be made, that difference ought to prompt us especially to regard the heathen. But it is not necessary to make the difference. Attention to the Redeemer's interest at home, need not prevent us from attending to that interest abroad. This the friends of missionary exertions acknowledge, and act accordingly. The persons who make the objection, we have just stated, on the contrary, neither ex-

ert themselves for the good of perishing sinners around them, nor for those in the region and shadow of death. The objection is a mere pretext to evade present duty, and the consequent sacrifice of money, time, and convenience.

2. Another reason which some give for not joining in missionary exertions is, that the time for the calling in of the Gentiles is not come. God knows his own purposes, and the time when he will fulfil them. Our duty is not to inquire after the time *when* any purpose is to be completed, that then we may labour and exert ourselves; but our duty is to inquire what doth the Lord now require of us? What have we to do? Is there work in which we must be employed? He has put a talent in each of our hands, and commands us to improve it. The end of our creation is his glory, and our happiness consists in promoting that glory. Of course, we ought to exert ourselves to glorify him in soul and body. One essential part of this glorification of God, is advancing his kingdom in the world. On this broad foundation, Christians are bound to encourage missionary exertions. The principle of the objection would warrant ministers of the Gospel to omit dealing with sinners, till they knew the time of love was come, in which such sinners were to be made heirs of life. But as the revealed will of God regulates the conduct of ministers in the discharge of their commission, so that same will must regulate the conduct of Christians in reference to the Heathen. The question for us to determine is not, whether God's time to favour the Heathen has arrived? But, are there among the Heathen, souls perishing for lack of knowledge? Do they need the Gospel? Can they be saved without a knowledge of Christ? As there is no other name given under heaven amongst men, whereby we can be saved than the name of Christ, it is the imperious duty of all who profess that name, to spread the

knowledge of it among those who know it not. Our brethren in heathen lands are passing down into the land of silence in quick succession, without hope. Can we communicate hope to them, or not? If we can, if we possess the word of life, which alone can direct them as well as us, shall we not—must we not, send it to them? Whatever our opinions may be about the set time in God's purpose to favour Zion, our duty to promote her interests, and to extend her borders, is always binding upon us. However dark the providences of God may be; however great the difficulties in the way, we must still, as the children of Israel were directed to do, *go forward.* The true secret of this objection, as well as the first, is an indisposition to suffer any loss or inconvenience for the sake of the Gospel. In a word, the reason why men do not engage in missionary exertions, where the object has been placed truly before them, is, in plain language, a fear of trouble and expense. What a plea is this when exhibited in its true colours! How little do these persons feel of the love of Christ constraining them! How much does the conduct of men in common affairs to accumulate property; or of infidels to propagate their principles, put these nominal Christians to the shame! Their conduct is a reproach to the Christian name.

3. Another objection, of a different description, and therefore not justly classed with the two already noticed, is, "that the minds of the heathen are not prepared to receive the truths of Revelation without the previous assistance of civilization." The persons who make this objection are disposed to lend their aid in any form to promote the Redeemer's interest. It is, therefore, not an objection to the missionary cause, but to the manner in which the interests of that cause, among the heathen, is attempted to be promoted. On this subject we shall merely make some general remarks.

Civilization is that state of society which, in the common use of the term, we oppose to savageness and barbarity. In what consists the difference? Generally in this—that the principles of social intercourse in civilized life, are ascertained as far as it is possible. Nothing which affects the interests of community, if it be practicable to bring every thing of this nature within the control of laws, either enacted by authority, or adopted by general consent, is left to the capricious feelings, or to the passions of individuals. Hence the more civilized a people are, the more specific and minute in detail are the laws regulating intercourse between man and man; so that the sources of discord or social unhappiness may be annihilated, as far as laws can affect this desirable object. By what principles are human laws regulated? Is there a standard of right and wrong in the world? Can this standard be discovered by the reason of men, or has it been revealed to them? The former is disproved by the history of mankind. What the reason of one person in one country dictates to be right, that of another person in another country proscribes as wrong.—There must, therefore, be a rule independent of those conclusions, which human reason derives from such premises as are known to it. This rule is revelation. God made known to Adam, afterwards to Noah, afterwards to Abraham, afterwards to others, the duties we owe to God, to each other, and ourselves. Each subsequent revelation was more minute and specific than the previous one. To these revelations we are indebted for the knowledge of what is right and wrong. They afforded matter on which the faculties of the mind could exert themselves. From these premises, inferences could be drawn; from these propositions, new ones could be deduced, which more widely extended the sphere of the knowledge of right and wrong in all its details,

To these revelations therefore men are indebted for the fundamental principles of civilization. Hence we find the first Societies were not savage, as many writers on Society maintain, but strictly civilized. It was only by departing from the truths revealed to them, that they became savage.

The traces of civilization which exist among heathens, are owing to the remains of traditionary knowledge derived from original revelation which they enjoy. On these remains, the mental faculties can exert themselves, so as to produce new information, and thus improve the social state. When the information, whether direct or traditionary, which is derived from revelation is disregarded, the social state becomes barbarous.

If these remarks are correct, it will follow, that the principles which constitute the foundation of civilization, are originally revealed; or, in other words, part of the Scriptures. Some of these principles are still imperfectly known among heathens, and afford a good foundation on which new information may be built. Whether these principles be more or less perfectly known, it appears unquestionable, that if we must separate civilization and christianization, the latter must precede the former. There can be no civilization without the Scriptures. But if the revelation of God necessarily produces civilization; if it has done this in the case of our ancestors, the question arises, whether we ought not to combine the two in our exertions among the heathen? Why need we separate the effects of revelation, from that revelation? Why can we not instruct the heathen in both together? This is the plan which the London Missionary Society, and other British Institutions have adopted: and this appears to be the proper plan. In this way, we take with us all the effects of Christianity, as well as the first principles which have produced these effects.

On this subject, then, the two classes of Christians, those who think the heathen should first be civilized, and those who think they should first be christianized, may unite without any difficulty. They may combine their efforts, and with the Gospel send out teachers of the useful arts, which the principles of revelation have originated.

With their exertions united, they will find the work difficult—difficult, indeed, beyond the conception of those who have not contemplated the subject with attention.

One of these difficulties which lie in the way of missionary exertions is, the manner in which the heathen live. They are rovers of the wilderness—accustomed to no settled mode of living. How shall they be collected together, so as regularly to hear the Gospel? This can be effected only by patience; by following them in their wanderings; submitting to the inconveniences of such a life, and by faith and prayer, leaving the issue with God. This difficulty is not, however, so great in relation to the Pagans in this country on our borders with whom we have intercourse, as others. Such, for instance, are *iniquity in trade, the introduction of spirituous liquors among them, and the general manner in which men called Christians live amongst them.* In each of these respects, formidable barriers against the conversion of our Indians present themselves to our view. Their frankness is abused, and advantage taken of their ignorance. Their morals are wilfully corrupted, and the worst examples are exhibited to them. They naturally reason, that if Christianity does not prevent its advocates from such misconduct, it will not, or cannot, profit them.

With all these difficulties, Christians ought not to despair. The cause is God's, and their duty is to persevere in this work of faith and labour of love. To en-

courage them, they have the command of Christ to his disciples, to go into all the world, and publish the Gospel to every creature; as also the various promises of God's word, that the Gospel of the kingdom shall be preached in all the world. With such encouragement, all who have embarked in this work, ought to go on. To be workers together with God, is an honour, as well as a duty. Though present exertions do not produce the issue which many expect, yet, unquestionably, great good will result from them. The different Missionary Societies, will deposit the seed of the Gospel in different parts of the earth. There it will abide, and slowly vegetate during that period in which we believe God will purge his Church and visit the world. To this period we are evidently approximating, from the signs of the times. Happy is that servant, whom, when his master comes, he shall find in this way engaged in discharging his duty.

A View of the Constitution of the Church of Scotland, abridged from the second part of Dr. Hill's Theological Institutes.

(Concluded from page 298.)

IV. AFTER the general account given in the preceding number of the manner in which power is distributed among the judicatories of the Church of Scotland, we shall attain a more intimate knowledge of the Ecclesiastical Constitution of this country, if

we take a particular review of the objects in relation to which the judicial power is exercised.

The Lord Jesus having required his disciples to unite in a regular society, hath invested the rulers of that society with the office of admitting those whom they judge worthy, of admonishing and reproving those who are admitted, and of suspending or excluding them from the privileges of the society. To the persons employed in this office he hath left directions, for the observance of which they are accountable to him; and he will give his sanction to the acts which they perform agreeably to his directions. As he has not left them any promise of infallibility, they may unintentionally, or from corrupt motives, pronounce unjust sentences. But this inconvenience, which is incident to every exercise of power vested in the hands of men, does not affect the final salvation of his subjects. And even with regard to external privileges, it is not without remedy: for as "Christ, through the Spirit," in the words of the Confession of Faith, "worketh when, and where, and how he pleaseth;" so Christians are justified, in cases of necessity, for resorting to an extraordinary method of enjoying that comfort and edification which the established order of the Church was destined to convey to their souls.

The judicial power of the Church, when exercised in consistency with the sovereign authority of Christ, and the liberties of his disciples, may be considered as legitimately extending to the three following objects: Gross Immorality, Heresy, and Schism.

1. *Gross Immorality.* The Constitution of the Christian Society, the credit of religion, and the conduct of the apostles, teach us, that every flagrant transgression of the laws of Christ calls for the censures of the Church. Yet there has been at differ-

ent times a rigour in the discipline of the Church which appears to us excessive, and which the temper of our times would not bear. The early Christians, exposed both to obloquy and to persecution, employed this discipline as a method of vindicating their society from the imputation of secret crimes, and of deterring the members from apostacy; and the circumstances which produced this zeal, although they cannot justify, may excuse their rigour. In the third century, Novatian, going far beyond the severity of the primitive discipline, taught, that every sin committed after baptism, and particularly the guilt which Christians contracted by joining in the worship of idols, excluded for ever from the communion of the Church. In the fourth century, the followers of Donatus, who mingled some private causes of separation with this general principle, refused to hold communion with any Church which re-admitted those who had once committed a heinous sin, and regarded as invalid the baptism and ordination conferred by any society of Christians who had rendered themselves impure by such re-admission. Soon after the Reformation, the Anabaptists, reviving the principle of Novatian and Donatus, taught, that the Christian Society, whose character is holiness, ought to be inaccessible to sinners, and that any branch of that society which permits a person who is not a saint to remain in its communion, ceases to be a part of the Church of Christ.

The principle of the Donatists and Anabaptists is incompatible with the present state of human nature, which does not admit of perfect virtue in any individual, far less in a large society; and it is contradicted by the exhortations and reproofs which the apostles addressed to the Churches in their days, and by the confessions of sin which Christians are directed to offer when they assemble themselves together. We *look* indeed for a time when the Church, which

Christ hath washed in his blood, shall be presented by him to his father holy and without blemish; and that none shall be found members of the invisible Church hereafter, who do not follow after holiness upon earth. But as the endeavours of the best are attended with much imperfection, and as the visible Church, according to the description given in several parables of our Lord, is to continue till the end of the world a mixed society, the discipline exercised by its rulers, must be relative to the present state of things, or one of the medicines which the Lord Jesus hath provided for the frailties and trespasses of his disciples, will be converted into an oppressive, unmeaning, and capricious tyranny.

In that temperate exercise of discipline which the general practice of the Church of Scotland recognizes as congenial to her Constitution, care is taken to avoid every appearance of intermeddling officiously with those matters that fall under the cognizance of the civil magistrate. No solicitude is ever discovered to engage in the investigation of secret wickedness. Counsel, private admonition, and reproof, are employed in their proper season; and the public censures of the Church are reserved for those scandalous sins which bring reproach upon religion, which give offence to the Christian Society, and which cannot be overlooked without the danger of hardening the sinner, of emboldening others to follow his example, and of disturbing and grieving the minds of many worthy Christians. Even with regard to such sins, the temper of modern times has adopted the sentence of the lesser rather than what is called the greater excommunication; that is to say, suspension from the privileges of the Church, and particularly from a participation of the Lord's Supper, is preferred to a public sentence, by which the sinner is declared to be cut off from the commu-

nion of the Church, and according to the expression of the Apostle, "delivered unto Satan." When the offender, instead of being reformed by the sentence of the lesser excommunication presumptuously persists in his former sin, the office-bearers of the Church are directed to proceed, with the greatest possible solemnity, to the greater excommunication. Yet even this sentence is not understood to have any effect in dissolving the relations of civil life. It leaves access to various means of reformation, and it is removed by the sentence of absolution, which the Church is always ready to pronounce upon satisfying evidence of repentance.

In prescribing the manner of making profession of repentance, a prudent accommodation to circumstances may be expected from those who know the spirit of that evangelical precept, "Let us follow after the things which make for peace, and things wherewith one may edify another." In many situations, more good arises from the dread of public rebuke, than from the rebuke itself; and there is always want of wisdom in defeating the end of Church censures, by requiring what we know will not be complied with. In Scotland, where the civil magistrate does not afford his aid in giving effect to excommunication, it becomes the office-bearers of the Church to allow full time for the operation of all lenient methods of reclaiming offenders, before they proceed to that extremity which circumstances may sometimes render indispensable, but which it is desirable to avoid, for this reason among many others, that whatever opinion may be entertained with regard to the sentence of excommunication, whether it be respected or despised, the Church has not the power of doing any thing more.

2. *Heresy.* Although Protestant Churches, renouncing every claim of infallibility, do not presume to impose upon the consciences of Christians any

articles of faith which are not revealed in the Word of God; yet they consider themselves as invested with the office of interpreting Scripture, of publishing the truths there taught, and of guarding the people against error. They think that they derive from the example and the directions of the Apostles, a clear warrant to regard unsound doctrine as an object of the judicial power of the Church; and they sometimes proceed to inflict the highest censures upon those who are guilty of heresy.

But there are two limitations of this exercise of ecclesiastical discipline, which, to the Church of Scotland, appear to be prescribed by Protestant principles.

First. Heresy, when considered as a legitimate object of Church censure, denotes, not the entertainment of a false opinion in the mind, but the publication of that opinion by discourse or by writing. Those who are admitted to join in communion with the Church, profess, by partaking of the ordinances of religion as administered by her office-bearers, that they approve of the doctrine which she holds. This profession is considered as a sufficient evidence of their faith; and the Church goes beyond her province, when by collecting suspicious circumstances, she attempts to expiscate their sentiments.—Hence, disclaiming a tyranny which invades the prerogative of the Almighty, and disturbs the tranquillity with which every man has a right to enjoy his own opinions, those only are considered as liable to the charge of heresy, whose zeal in the propagation of opinions contrary to the doctrine of the Church, has a tendency to lead others into what she accounts error, and to excite those animosities and altercations which have ever attended the general diffusion of controversial discussions in theology. But judging and censuring such persons the Church gives notice that she disapproves of their

doctrine, and, in execution of the office committed to her, warns Christians of the danger of being led aside from the truth, and holds forth to their attention the faith once delivered to the saints.

Secondly. Heresy, when considered as a legitimate object of Church-censure, must respect some fundamental and pernicious error.

3. *Schism.* The same attention is not due to those who revile both the regulations enacted by the Church, and the authority from which they proceed.

The name of Schism is reserved for separation proceeding upon some frivolous reason, which is often merely a pretext for gratifying the passions of ambition, avarice, resentment, and envy.

Whatever be the nature of the frivolous or corrupt motives which give to separation the character of Schism, the conduct of all who deserve the name of Schismatics is blameworthy. It does not correspond to the descriptions of the Catholic Church, which is said in Scripture to be "one body, in which there ought to be no schism;" it is opposite to the exhortations and entreaties in which the Apostles recommend unity and peace; and in all ages it has appeared to the Church deserving of the same reprehension and censure which the Apostles directed against a similar spirit in their days.

While the Church of Scotland, by the simplicity of her worship, makes less demand upon the obedience of those who belong to her communion than almost any other Church, she does not fail to warn them of the evil of Schism, and to employ every Christian method of preserving them from a situation in which they naturally imbibe that rancour towards all who differ from them, that attention to things of inferior importance, and that self-sufficiency or spiritual pride, which are the general characters of Schismatics. But when, notwithstanding

the united influence of prudence, condescension, and authority, separate congregations are formed within her bounds, she does not forget that her judicial power with regard to them comes to an end.

With respect to the Churches of different countries, there can be no exercise of judicial power, and there is no other judgment recognised by the spirit of the Gospel, but the judgment of charity. Every national Church is a whole society within itself, independent of every other, and invested with a full right to regulate its own concerns. But amongst all of them there is a bond of union formed, by their subjection to the same Lord, and their profession of the same faith; and upon this union is founded that spirit of love which ought to pervade all the Churches of Christ, that brotherly correspondence by which they may often promote the comfort and edification of one another, and that "holy fellowship and communion of saints in the worship of God, which, as God offereth opportunity, is to be extended unto all those, who in every place call upon the name of the Lord Jesus*." This communion certainly supposes a consent in the great articles of the Christian faith; but it does not imply, either a perfect agreement as to every disputable point of doctrine, or an uniformity of rites and ceremonies†. It is a just and enlarged idea of the venerable Irenæus, that the diversity of external observances amongst those who hold the same great doctrines, illustrates and confirms the unity of faith. And all who understand the true

* See Confession of Faith, Chap. 26.

† In plurimis provinciis, multa, pro locorum et nominum diversitate, variantur, nec tamen propter hoc ab Ecclesiæ Catholicæ pace atque unitate aliquando discessum est. Firmilianus apud Cyprianum, epist. 75. § 5. Οι μεν γαρ ουδεν μεν ἑαυτων θεσμον ουδεις πεπτευκεν, ου δε δυο, οι δε και πλειονες—πασης οὑτοι ειρηνευσαν· η διαφωνια της πιστεως την ὁμονοιαν της πιστεως συνεχουσι. Irenæus apud Eusebium, lib. 5. cap. 24.

nature of that great society which is constituted by the followers of Jesus in every land, have learnt not to judge their brethren in respect of days, and meats, and drinks, points of doubtful disputation, and matters of order; amidst those differences which are unavoidable in the present state of human nature, they are "perfectly joined together in the same mind, and in the same judgment;" and, "speaking the truth in love," they "endeavour to keep the unity of the Spirit in the bond of peace."

FOR THE CHRISTIAN's MAGAZINE.

FAITH.

(Concluded from page 347.)

SO long as, in the language of the religious world, the word *believer* is considered as synonimous with the phrase *true Christian*, it must be interesting to all professed Christians to understand what believing is—What is faith? And he must be greatly ignorant of the contents of his Bible, who does not know that faith in Jesus Christ is necessary to salvation.—*He that believeth shall be saved. He that believeth not shall be damned.* Sound vigorous Christians there are, and there always will be, who do not understand the philology of πιστις, and are unable to discuss critically the doctrine of faith. But until Protestants also adopt the maxim that "Ignorance is the mother of devotion," it will be admitted that every one ought to be fully persuaded, in his own mind, what faith is, and whether he is himself a believer.

The fact that some of the strongest men living are

entirely ignorant of the number and the nature of the muscles of the body, will never be employed as an argument against the propriety of studying the anatomy of man. In like manner, if we rejoice in some godly men, who are more powerful in practising, than in describing faith, we do not admit the fact as a reason for neglecting the investigation of the doctrine.

Contend earnestly for the faith which was once delivered unto the saints, is a duty which cannot be acceptably discharged by *zeal which is not according to knowledge.*

It has been already observed, that the meaning of the term FAITH is to be ascertained by the signification of πίστις; the various acceptations in which it is used in Scripture; and the other modes of expression employed to communicate the same idea which *faith* represents.

From an examination of the radical meaning of the word, and of the applications made of it, the conclusion has already appeared—"Faith is such admission of the Gospel testimony as complies with its design." "The Believer assents to the truth revealed, and embraces the Saviour offered to sinners in the Gospel." It remains only that we examine,

3. Other modes of expression employed to communicate the same idea with *faith* and *believing*.

Infinite wisdom has happily provided, in the revelation of grace, for such a copious display of evangelical truth, that none of the great Christian doctrines depends for its proof upon the interpretation of any one single expression, however appropriate and perspicuous. Each doctrine is interwoven with other doctrines, with historical facts, with precepts, with promises, and with ecclesiastical ordinances. This is the case in a remarkable degree with the doctrine of FAITH.

It is expressed by many various modes of speech.

To enumerate them, would be, in the present case, superfluous. A few instances will suffice to settle a canon of criticism, which, like every abstract truth, will admit of application to all the particular cases belonging to the same class.

We design, merely, to make it appear, that faith is described in Scripture as a *knowing* and *obeying* the Gospel, and as a *receiving* Christ, and trusting in him for salvation, and so confirm our definition.

1. Faith is a *knowing* the Gospel; and its opposite, unbelief, is *ignorance* of it. John xvii. 6. "For I have given them the words which thou gavest me; and they have received them, and have KNOWN surely that I came out from thee, and they have BELIEVED that thou didst send me." 2 Cor. iv. 4. "The God of this world hath BLINDED the minds of them which BELIEVE NOT."

2. Faith is a *compliance* with the Gospel revelation. 1 John iii. 23. "This is his COMMANDMENT, that we should BELIEVE on the name of his Son Jesus Christ." Unbelief, too, is *disobedience*. Rom. x. 16. "They have NOT all OBEYED the Gospel: for Esaias saith, Lord, who hath BELIEVED our report?"

3. Faith is a *receiving* Christ Jesus; and unbelief a *rejecting* him. John i. 12. "But as many as *received* him, to them gave he power to become the sons of God, even to them that BELIEVE on his name." 1 Pet. ii. 6—8. "Behold, I lay in Zion a chief corner stone, elect, precious: and he that BELIEVETH on him shall not be confounded. Unto you, therefore, which BELIEVE, he is precious: but unto them which be disobedient, the stone which the builders DISALLOWED, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word." Mark xii. 10. "The stone which the builders REJECTED is become the head of the corner."

4. Faith is a *trusting* in Christ with the whole heart, both for righteousness and salvation. But unbelief treats the Redeemer as *unworthy of such confidence*. Rom. x. 10. "For with the heart, man BELIEVETH UNTO RIGHTEOUSNESS." 2 Tim. i. 12. "For I know whom I have BELIEVED, and am persuaded that HE IS ABLE TO KEEP that which I have COMMITTED unto him against that day." Eph. i. 13. "In whom ye also TRUSTED after that ye heard the word of truth, the Gospel of your salvation." Luke xviii. 9. "And he spake this parable unto certain which TRUSTED IN THEMSELVES that they were righteous." Deut. xxxii. 15. "And LIGHTLY ESTEEMED the rock of his salvation."

Many other modes of expressing the doctrine of faith might be specified and supported by Scripture testimony; but these quotations suffice to prove, that faith is *an intelligent compliance with the Gospel revelation, by receiving Christ with all the heart, and trusting in him for righteousness and eternal life**.

From this view of "the doctrine of faith," and criticism on the word πιστις, by which it is generally expressed, may be drawn many instructive and consolatory

INFERENCES.

1. That, which is called faith, is the principle of all that is distinguishing in the Christian character. To be a believer, is to be every thing that is neces-

* No definition is, all things considered, better calculated to convey clearly, precisely, and sufficiently comprehensively to the plain man an, idea of the grace of faith, than the one which is given by the Westminster Divines, in the following words: "Faith in Jesus is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel." See also a discussion of this subject, in his own admirable style of irrefragable argument, by PRESIDENT EDWARDS, in his Observations on Important Doctrines.

sary to constitute one an heir of glory. Gal. iii. 26. "For ye are all the Children of God by faith in Christ Jesus." Rom. viii. 17. "And if children, then heirs; heirs of God, and joint heirs with Jesus Christ."

2. The reason, why faith is *that* principle, and that it cannot be otherwise, is also demonstrable from the premises. That constitution of grace which the Gospel reveals, is the only one which Jehovah hath made. Upon no other constitution will he dispense pardon of sin, or accept any person or act of man whatever. Exclusive of this system of grace, then, men are all as much reserved for damnation as are devils. Acts iv. 12. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." But faith, is, in fact, that very compliance with the Gospel revelation of this constitution, whereby we are spiritually united to Jesus Christ, as our representative, the second Adam, and only Head of his spiritual seed.

If faith be not the distinguishing principle of the Christian character, then one of these things must be true; because the contrary involves a manifest absurdity Either, 1. There is another method besides the system of grace, whereby man can be saved and be a Christian also, or, 2. There is no condemnation to some who are not in Christ Jesus, or, 3. There is some other way besides coming to the Redeemer by faith, whereby a sinner may become united to Christ and be in him. Each of these suppositions, however, is so palpably inconsistent with the Christian religion, as to involve in absurdity any scheme of doctrine of which it forms an essential part.

3. Faith PRECEDES all other gracious exercises, and all the good works of man, and bestows upon

them that character which render them either good or acceptable to God—their *evangelical character.*

Jehovah hath appointed the system of Grace to be the only medium of intercourse between God and fallen man. He prohibits our approaching him by any other medium. He hath proclaimed from the height of his sanctuary, that all are commanded to approach God, by Jesus Christ; and that none dare to draw near in any other name. He neither requires nor accepts any exercise, or act, or work of man, but according to that constitution which the Gospel reveals. Now, as faith is the soul's compliance with this constitution as revealed, it is perfectly absurd to imagine, that any other act or work of man, which is performed without such compliance, can be considered either as a discharge of our moral obligation, or acceptable to God. No repentance, no love, no obedience, nothing done by man previous unto, or destitute of faith, can be either that which God requires or which he graciously accepts. To approach God, in any way, or in any thing, without faith, is an offence against his divine authority. It is to continue in sin. Heb. xi. 6. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In one word, he that cometh to God acceptably in any exercise, must come upon the footing of the revelation of grace in the Gospel.

It is faith, moreover, that confers upon the other exercises of the mind of man, their evangelical character. Is love to God acceptable, or required as the sum of the law? It is that love by which faith worketh. It is that love only which is exercised upon the footing of that revelation of grace unto which faith has yielded an intelligent obedience. Is repentance, is hope, demanded, encouraged, or accepted? It is

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that repentance*, that hope, which is addressed to Jehovah on the footing of redeeming mercy. Is eternal life promised to obedience, is justification or pardon of sin promised to any gracious exercise of the mind of man? It is on account of that faith of which the other exercises or works are the signs and the fruits; on account of that faith, which, by uniting the sinner to the Saviour, proves the bond of our spiritual communion with him in the benefits of the everlasting covenant†.

4. It is easy to see why it is so difficult to give a short and perfect definition of faith; and accordingly to account for the diversity of opinions among Christians on this important subject.

There is no one word which, without a figurative use of it, can fully represent the exercise of the soul in believing. It is impossible also to find a single expresion, that justly represents that whole sufficiency of Christ for salvation which faith contemplates. All metaphorical expressions are liable to be misunderstood and distorted. Christ Jesus is *revealed* to us in the Gospel; we *know* him. He is gloriously *excellent;* we love him. He is the *offered gift* of God; we *receive* him. In his all-sufficiency, we *embrace* him. This is faith.

No one word is so adequate to represent this subject correctly, as the word which the Gospel most frequently employs, πιστις, with its derivatives.

* It is not intended here to touch upon the question, are devils under moral obligation to penitence? But it is intended to assert, unequivocally, that devilish repentance, the repentance of profane Esau and of the traitor Judas, or any repentance that excludes faith, or even dispenses with it, is not, cannot be, evangelical repentance—that repentance which God either requires of us or accepts from us.

† See this subject argued with irresistible force by President Edwards, in answer to the first objection against the doctrine of justification by faith alone, in his sermon on Rom. iv. 5.

The Gospel is preached in order to bring sinners to the Saviour. The sinner, by a divine blessing on the word, is πεισθεις, persuaded to embrace Jesus Christ as he is offered. He has, πιστις, faith, and thereby receives and rests upon the Redeemer for salvation.

5. This view of the subject explains why religion is more frequently characterized by *faith and believing*, in the New Testament Scriptures, than in the Old Testament.

πιστις is the admission of testimony for the precise purpose for which it was given. The testimony of Jesus is now the bond of our pious intercourse with the Divinity. It is, of course, the characteristic of our religion to receive this testimony.

Under the original economy, innocent man must *believe* God, but *obedience* was the characteristic of his piety. Under the economy of grace, we must *obey* God, but *faith* is the characteristic of our piety. This system was not completed under the Old Testament, nor did it receive its form of a testamentary dispensation, until the death of the testator. Now, however, the faithful and true witness hath left us his testimony in a complete form; and because the whole of our piety has respect to that revelation, faith is justly considered as the characteristic of the Christian religion. The very phraseology of Scripture has undergone a corresponding change; and hence the frequent use of the words *faith*, *believer*, *believing*, in the New Testament.

6. This explains in what manner "the just lives by faith." We are justified by faith, in its first act, and the CONTINUITY of our justification depends upon the continuity of our UNION with Jesus Christ, which faith effects. The subsequent acts of believing are of the same kind with the first; for faith is the outgoing of the soul to God, in Christ Jesus, upon the footing of the revelation of the constitution of

mercy. Hereby, have we, in our Lord, righteousness, and strength, and communion with him in grace and glory. Heb. x. 19—22. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; and having an high-priest over the house of God, let us draw near with a true heart, in full assurance of faith. And when he who is our life shall appear, we shall appear with him in glory."

REVIEW.

A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp. 55. 12mo.

(Continued from page 271.)

WE prosecute our examination of this 'Portrait' with great reluctance. There is nothing in it to praise, but every thing to condemn. We are not so much disgusted with the sophistry of the old fashioned Churchman when he attempts to reason, as we are at his effrontery, when he pretends to quote writers. We have convicted him of mistaking, either ignorantly or wilfully, the words of Calvin's opponents, for Calvin's words. One instance of disjointed quotation has been adduced, and more were promised. But as we shall be under the necessity of introducing Calvin's own reasoning at considerable length, to prove that they are disjointed, we wave the fulfilment of our promise, in order that we may previously notice one or two *mutilated* extracts, each being

——————— "a false creation,
Proceeding from the heat oppressed brain."

Concerning them the author, if he has not wilfully mistaken them, on a cool, accurate re-examination, will feel himself constrained to say,

"Mine eyes are made the fools o' the other senses."

The first instance of such quotation which we shall notice, is in p. 17*. The author quotes Isaiah lxv. 2. and then says, Upon this passage, Calvin thus comments, in direct opposition to his own system: "By spreading forth the hands is meant a daily summoning them to *draw and unite them to himself*;" and a little after, "The Lord never speaks unto us, but he therewith stretcheth forth his hand *to unite us unto himself*, and causeth us to feel that he is near unto us. Yea, he so manifests his *fatherly love*, and so willingly accepts of us, that if we yield not obedience unto his voice, we ought justly to impute the same *to our own frowardness*."

The *whole commentary* of Calvin, which is here compressed, is as follows:

"He accuses the Jews, and complains of their ingratitude and contumacy: and from hence shows that there was no cause for them to say, that God wronged them if he transferred his grace to others. The Jews boasted and magnified themselves towards God, as if they were elected on account of their merit. God, on account of this ingratitude and insolence, rejects them as unworthy, and upbraids them, because, to no purpose, he had stretched forth his hands that he might persuade and reconcile them to himself: for by the stretching forth of his hand, he means his daily invitation. But God stretches forth his hand to us in various ways. *For he draws us to himself, either by his power or his word. In this*

* We forgot, in the last number, to refer the reader to Calvin's tract on predestination. It is contained in the 7th vol. of Calvin's Works, printed at Geneva, 1617. The mutilated extract is p. 704, 2d col.

place reference is had chiefly to his word. God never speaks to us, but at the same time he stretches out his hand that he may unite us to himself, and that we may perceive he, in return, is near unto us. Nay, he embraces us, and shows a paternal solicitude, so that if we do not yield to his invitation it must be our own fault."

The reader will perceive the distinction which Calvin makes between God's *power* and *his word* in the above quotation, (which distinction is omitted by our author*,) and the remark he makes, that "in this place, reference is had, not to the power, but the word of God." In this, then, there is no opposition, to his own system, in Calvin. On the con-

* This omission is not unlike to that of which Archdeacon Daubeny was guilty. This man is at the head of the high-toned Episcopalians in England. In his work called Vindiciæ, noticing Mr. Overton's assertion, that the Church of England affirms the faith which is barren, is not properly called faith, he censures him. "It does not occur to me," says he, "where our Church speaks thus, but I certainly know where our reformers speak the very opposite language." He proceeds to state, "that in the homily on faith, that which is called 'dead faith,' is properly called faith."—He refers to the first part of the above homily, but unfortunately for *his understanding or veracity*, he has left out the little word "not," inasmuch as the homily says, "this is not properly called faith." Of this "mistake," the Archdeacon was convicted by the Christian Observer. He plead in answer, that in the edition he quoted, "not" was left out. This vindicated *his veracity*, but left *his understanding* to suffer most sadly, as all can see who will take the trouble of reading the homily. See Christian Observer, vol. 3. p. 203. and vol. 5. p. 83. And yet this is the man whom the "Old fashioned Churchman" praises; and whom his Bishop, in his sermon, preached 1809, to the Convention of this State, p. 12. pronounces one of the *most candid and able disputants of the Church of England.*" Such *candid* and *able* disputants, have appeared in this country too, who, in quoting Calvin, omitted also a little, but important word, which alters the whole sense. See Miller's Continuation of Letters, p. 112—114.

trary, a leading feature of that system is here distinctly exhibited, viz. a difference between God's general and his effectual call; or, in other words, between his purpose and command. To notice this distinction, by quoting Calvin's words as above, would have proved the *opposition*, of which our author speaks, to exist, not in Calvin, but in himself. The same distinction he has remembered to forget, if he ever took the pains of *reading*, before he quoted Calvin on Matt. xxiii. 37.

Upon this passage, he says, (p. 19.) Calvin comments. "God attempted, in a way of gentleness and fair speaking, to allure the Jews unto him; that his benignity was great towards them; that his invitations were more than mother-like"—with much more, adds the Churchman, to the same purpose. "What a compound of falsehood and inconsistency is Calvinism!"

We shall not show the mutilated manner in which Calvin's Comment is here translated, but merely introduce the following extract from that Comment.

"But since this place has been used to prove free will, and to overturn the doctrine of God's secret predestination, the solution is easy. God, say they, wills that all should be gathered, therefore it must be free to all to come, nor does their will depend upon the election of God. I answer, that the will of God, of which mention is here made, is to be considered apart from the effect. For since by his word he promiscuously calls all to salvation, and this is made the end of preaching, that all might fly to his protection and faith, it is justly said that he is willing to gather all to himself. Therefore, in this place, the secret counsel of God is not meant, but his will as it is seen in his word. For certainly those whom he wills effectually to gather, he draws internally by his Spirit, and not merely invites by the external voice of man. If any except that we constantly suppose there are

two wills in God; I answer, we cannot but believe that his will is one and simple, but because our minds cannot penetrate the profound, secret abyss of election, the will of God is proposed to us as twofold, to suit the measure of our infirmity."

This twofold view of the will of God satisfactorily explains to us the meaning of Calvin's language on the doctrine of redemption. We know that our opponents ridicule this distinction, but, unfortunately for their cause, they thus ridicule Scripture. 'They argue,' says President Edwards, 'we hold a contrariety in God, as if one will of his contradicted another. However, if they will call this a contradiction of will, we know that there is such a thing; so that it is the greatest absurdity to dispute about it. We, and they know, it was God's secret will that Abraham should not sacrifice his son Isaac; but yet his command was, that he should do it. We know that God willed that Pharaoh's heart should be hardened, and yet that the hardness of his heart was sin. We know that God willed the Egyptians should hate God's people. Ps. cv. 25. "He turned their hearts to hate his people, to deal subtilly with his servants." We know that it was God's will that Absalom should lie with David's wives. 2 Sam. xii. 11. "Thus saith the Lord, behold I will raise up evil against thee, out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbour: and he shall lie with thy wives in the sight of this sun. For thou didst it secretly, but I will do this thing before all Israel and before the sun." We know that God willed that Jeroboam and the ten tribes should rebel. The same may be said of the plunder of the Babylonians; and other instances might be given. The Scripture plainly tells us, that God wills to harden some men, Rom.

ix. 18. that he willed that Christ should be killed by men*," &c.

These scriptural facts completely establish the distinction which Calvin adopts. In no other way than by the adopting this distinction, can we avoid falling into the blasphemy of making God the *author of sin*, which he himself most explicitly disavows, when he assures us he hates *sin*, and will punish it. Thus Calvin, in Book I. chap. 14. sect. 16. of his Institutes, says, speaking of Satan, "Whatsoever damnable thing he hath, he hath gotten to himself by his own apostacy of all. Of which the Scriptures therefore warns, least believing that such an one was made by God, *we should ascribe that to God which is furthest removed from him.* For this reason doth Christ say, that Satan speaketh of his own, when he speaketh lies; and addeth a cause why, 'because he abode not in the truth,' John vii. 44. Now, when he saith that he abode not in the truth, he showeth that once he had been in the truth. And when he maketh him the father of lying, *he prevents him from charging that sin to God, of which he is the source or cause to himself.* And although these things are briefly and not very plainly spoken, they still are abundantly sufficient to vindicate the majesty of God from all calumny."

We have given this extract at length, because on this subject the venerable Calvin has been misrepresented; as also because it assists us in forming a definite opinion of his use of the distinction between the purpose and command of God. Disobedience to the latter, involves sinners in guilt, and exposes them to condemnation; because their disobedience has no reference to the former, or the secret will of God. Nor will the purpose of God, or his secret will, constitute his rule for judging or determining the fate of sinners in the eternal world. We are

* Edwards' Remarks, or Miscellaneous Observations, vol. 2. *p. 96, 97.*

bound to honour *his command* when it is made known to us, and to consider it as agreeing with *his purpose*. If we do not act in this manner, we charge God with insincerity and awful mockery of his creatures. Hence C. lvin every where insists, that between the purpose and command of God there is no contradiction; and directs us to his righteousness and wisdom, for the reason of many things which to us are inexplicable.

In his remarks on this subject, he proceeds upon the truth, that God is *incomprehensible*, and therefore many things relating to God's dealings with us, must be beyond our reach. In those matters which we cannot understand, he vindicates the perfections of God, and proves our wretched apostacy. The tenour of his argument, in different places, is this: 'That as we are corrupted creatures, darkened in our understandings, and depraved in our wills, we ought to submit to his direction, who dwelleth in light, and is infinitely perfect.' He resolves every mystery of the Scriptures, in the divine will which has revealed it. And in this he acts wisely: for to substitute any other standard, by which to determine what is truth, is to let men loose to follow their passions and caprices. Fully convinced of the Scriptures being the Word of God, he admits no truths, which they reject; no motives, which they disallow; and considers, 'Thus saith the Lord,' as *reason sufficient* to be given in any case. Hence we find, on the doctrine of redemption by Jesus Christ, he has adopted the Scripture phraseology, which, at one time, informs us, 'Christ gave his life a ransom for many;' and, at another time, that 'the good Shepherd gave his life for the sheep.'

Because he has thus reverenced the Word of God, the Old fashioned Churchman has, on this point, as well as on other points, charged him with inconsistency. But as we read what he has penned, we thought of *Priam* in his attack on Pyrrhus,

"Sic fatus senior, telumque imbelle sine ictu
"conjecit."

We pitied the feebleness of the 'old man,' but could not, as in Priam's case, *honour the motive which prompted the attack.*

Calvin has not, on the subject of the extent of Christ's redemption, expressed himself as explicitly as he would have done, had it been a matter of debate among Protestants. His great antagonists were the Roman Catholics; and one of the principal objects of his censure, their doctrine of *satisfactions for sin*, which derogated from Christ's merit. He, therefore, on all proper occasions, contrasts Christ's ransom for sin, to these paltry and wretched satisfactions. This he does in his Commentary on Matt. xx. 28. and also in his Commentary on 1 Tim. ii. 6. In the last place, he says, 'In this way, (referring to the Popish doctrine of satisfactions,) that which was an universal and perpetual benefit, (viz. redemption by Christ,) they restrict to a small portion of time, and to one class of men.' These passages, and some others* have been quoted as favouring the doctrine of universal redemption, but really without a sufficient reason, when their connexion is closely examined. We are the more confirmed in this conclusion, because Calvin in his Commentary on 1 John ii. 2. explains the *whole world* to be 'all who embrace the Gospel by faith.' He also admits the distinction which prevails in the Schools, that Christ has died *sufficiently* for the whole world, but *effectually* only for the elect. But considering that the design of the Apostle was, to exhibit this blessing as common to "the whole Church,' he explicitly excludes reprobates from the all who are here meant. We give the

* Matt. xxvi. 28. Rom. v. 15, &c. In his comment on the former passage, he says—"he, (i. e. Christ,) opposes many to one. As if he had said, he would not be the Redeemer of *one man*, but would suffer death that he might free many from *the guilt of the curse.*"

whole Commentary, in his own words, beneath, for the satisfaction of those who may be disposed to examine for themselves, but have not the work*.

After comparing what this venerable reformer says, in different places, his view of this subject cannot be more correctly expressed than in the words of an excellent Episcopalian, a Christian indeed, though not an Old fashioned Churchman, like our author†.

"That Christ died for all men *objectively*, as the *only object* of faith and hope to be set before *all men*, the *whole world*, *every creature* of mankind, is and must be readily granted. There is no name given under heaven, whereby men can be saved, but the name only of our Lord Jesus Christ. His *name* only therefore is to be preached to *all the world* for this end; and we may add, that, if there were ten thousand worlds of sinful men, the merit of his atonement is of such infinite sufficiency, as would propitiate for them all, if actually received by or mercifully extended to them.

* Amplificationis causa hoc addidit, ut certo persuasi sint fideles, expiationem a Christo partam, ad omnes extendi qui Evangelium fide amplexi fuerint. Sed hic movetur quæstio, quo modo mundi totius peccata expientur. Omitto phreneticorum deliria, qui hoc prætextu reprobos omnes, adeoque Satanam ipsum in salutem admittunt. Tale portentum refutatione indignum est. Qui hanc absurditatem volebant effugere, dixerunt, sufficienter pro toto mundo passum esse Christum; sed pro electis tantum efficaciter. Vulgo hæc solutio in Scholis obtinuit. Ergo quanquam verum esse illud dictum fateor: nego tamen præsenti loco quadrare. Neque enim aliud fuit consilium Johannis, quam toti Ecclesiæ commune facere hoc bonum. *Ergo sub omnibus, reprobos non comprehendit: sed eos designat qui simul crediturі erant, et qui per varias mundi plagas dispersi erant.* Tunc enim vere, ut par est, illustratur Christi gratia, quum unica esse mundi salus prædicatur.

† Mr. Searle, in his work called Charis, or Reflections upon the office of the Holy Spirit in the Salvation of Men. An excellent work, worthy the perusal of every person who loves the truth as it is in Christ Jesus.

"But it must be admitted also, that Christ died *effectively* for those only, who are *actually* and *finally* saved, through the merit of his cross and passion. For, as it would involve a strange and unscriptural solecism to say, that Christ *is* really and intentionally the Saviour of those, who are not or never *will be* saved; so it is a precious truth, that none of those, whom he hath purchased with his own blood, ever were, or shall be, lost.

"This distinction may be further illustrated by that eminent type of the Redeemer under the Law, the Brazen Serpent. This was hung up and exposed to *general* view, and was instituted as an *object of faith*, denoting Christ bearing Sin and the Curse, to *all* the camp of Israel without exception; and the direction to view it for remedy was sent generally and without exception to all. But it was of *actual* benefit to none but those, who felt the rankling poison in their bodies threatening death, and who, accepting the *general proclamation* and *promise*, looked up believingly to the Cross, (for such it is believed to have been,) or Pole, on which the Serpent hung. These persons, therefore, lived by looking and believing: to all the rest, though equally set before them all, the emblem was merely an outward sign, which indeed might be examined and descanted upon with the nicest accuracy, but, without faith in the divine promise, imparted no real comfort or advantage to body or mind.

"In like manner, Christ may be said to be a *universal* object of faith, as proposed universally to all men; but the *efficacious* object to those only, who have been led by the Divine Spirit to feel *the plague of their own hearts*, the curse and bitterness of sin, their ruinous alienation from the life of God, and to seek relief *through the blood of the cross*."

(To be continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

The third report of the Bible Society of Philadelphia, read before the Society, May 1, A. D. 1811.

THE Managers of the Bible Society of Philadelphia, in executing that part of their chartered trust by which it is rendered incumbent "that they lay annually before the society a statement of the issue of their labours with respect to the objects of the society," find, at this time, a lively pleasure in the performance of their duty. The year past, though it has not been marked with any event or occurrence of great magnitude or interest in the concerns of the society, has notwithstanding, been distinguished by that uniformity of happy results in the management of our ordinary business, which enlivens hope, animates exertion, and dictates gratitude to the Author of all good.

Early in the last summer the managers were informed that, in some few instances, the charity of the society in the gift of bibles had been abused, by their being offered for sale, or pawned for other articles. From the first it was foreseen that it would be impossible entirely to preclude this evil, because it is incident to the very nature of all charities. But though a greater measure of the evil than had been anticipated was not discovered, yet as every instance of the kind is not only an act of flagitious wickedness in itself, but has a most unhappy influence in discouraging contributions to the funds of the society, the managers felt themselves peculiarly called on to do all in their power to prevent a repetition of these acts of fraud and impiety. They accordingly divided the city and suburbs of Philadelphia into districts, appointed a distributer of bibles in each,—directed that the most particular inquiries should be made into the character of those who should apply for bibles; that, as far as practicable, the dwellings of applicants should be visited; and in a word, that the best endeavours should be used, before a book was bestowed, to ascertain that it was likely to be applied to its proper use. Since the adoption of these measures, no cases of the specified abuse have come to the knowledge of the managers; and few, it is believed, will hereafter take place in the city. Precautions, similar in their spirit to those employed by the managers in Philadelphia, but varied in their application as circumstances may require, will, it is hoped, be used by all those who distribute the scriptures in the various parts of the State. Care, indeed, must be taken not to discourage, but rather to invite applications, from those who need, and who will duly prize the gift of a bible: but all proper means should certainly be devised and employed, to prevent impositions and to detect impostors. Yet, after all, the managers are still of the opinion, which was expressed in the first address of the society, that though the guilt of the frauds contemplated admits of no palliation, yet the favourers of this charity ought to be less influenced by the apprehension of them, than

perhaps in any other concern; for though a bible may be improperly obtained, yet, "wherever it shall be found, it will be a bible still; and it may teach the knave to be honest, the drunkard to be sober, and the profane to be pious."

During the last year, the managers have distributed one thousand eight hundred and fifty-eight bibles and new testaments. Of these, twelve English bibles, and twelve new testaments, and six French new testaments, were sent to the Lazaretto, below the city, on the Delaware; one half of which were to be left for the constant use of such persons as might be confined there by indisposition, the other half to be distributed among suitable persons on their leaving the place.

Fifty English bibles, and twelve new testaments, have been sent for distribution in Washington county, Penn. Twelve English bibles and twelve new testaments to Geneva, in the state of New-York. Twelve English bibles and twelve new testaments to a region above Albany, New-York. Twenty English bibles to a new settlement on Susquehanna, in Pennsylvania. Twenty English bibles and twenty new testaments to Steubenville, on the Ohio. Thirty English bibles and twenty-five new testaments to West Chester, Pennsylvania. Twelve English bibles to Alexandria, Virginia. Six English bibles and twelve German new testaments to Lancaster County, Pennsylvania. One hundred English bibles and twenty-five new testaments to George G. Miller, and John Heckewelder, missionaries of the Moravian brethren among the Indians. Twelve English bibles and twelve new testaments to the Alms House, in Harrisburg, Pennsylvania. Six Welsh bibles, and one English bible, to Ebensburgh, Pennsylvania. Seventy-two English bibles, at two different times, to Carlisle, Pennsylvania. Twelve English bibles to Long Branch, New-Jersey, for the use of the fishermen. Thirty-four English bibles and twelve German bibles, to the Cherokee Indians, under the superintendence of the Moravian brethren. Fifty English bibles to Pine Creek, Pennsylvania. Fifty English bibles and six German new testaments to men employed in the iron works, Berks County, Pennsylvania. Six English bibles to the asylum of the Magdalen society. Six English bibles to Columbia, Pennsylvania. Twenty-eight English bibles to be distributed by an agent, in the necessitous parts of the country at large. Six English bibles to Newcastle, state of Delaware. Six German bibles to Berk's County, Pennsylvania. Two hundred English bibles, and fifty French new testaments, to St. Genevieve in Louisiana. Thirty-eight English bibles and twelve German new testaments to the frontiers of the country, to be distributed by the Rev. Mr. Osgood, a missionary.

The remaining number of bibles, stated as having been distributed within the year, have been given away within the city and suburbs of Philadelphia, and the country adjacent.

The whole number of bibles and new testaments distributed by this society, since it was organized about two years and a half ago, is five thousand four hundred and twenty-two. And as it has been a rule of distribution from the first, not to give a copy of the scriptures where one was already possessed, and as very many of the copies have been for the use of families, there is reason to believe that, through the immediate agency of this society, the words of eternal life are now read or heard by at least eight thousand souls, who three years since, were strangers to this inestimable blessing.

It will, no doubt, be gratifying to the society to be informed, that in the course of the last year six additional bible societies have been established in various parts of the United States. The whole number which now exists in the American union is fifteen. The most perfect cordiality subsists among these sister institutions: and as our society was first established, we have been honoured with addresses and applications from the most of them, inviting us to correspondence, and to make known the result of our experience, and our methods of conducting business. It has given us pleasure to communicate whatever information or assistance we had in our power. In some cases we have acted as their agents, to effect an advantageous purchase of bibles; and we have also been able to furnish them with a few copies in the French, German, Welsh, and Gaelic languages, which they could not otherwise have obtained, without waiting for an importation from Europe. At the suggestion of one of these societies, eighty copies of the Gaelic bible, at cost and charges, have been furnished to a Scotch settlement, in the State of North Carolina.

In their last report, the managers announced to the society that a set of stereotype plates, for the printing of the bible in English, had been ordered from Britain. Those plates have been preparing, with all practicable expedition, through the year past; and, by information some time since received, they are supposed to be now completed. If the importation of them shall be permitted, they may be expected to be in use in the course of the current year: And then we shall have the pleasure of furnishing copies of the scriptures of a superior kind, and at the lowest rates, not only for our own use, but for the accommodation, as far as it may be desired, of all our sister institutions in the United States.

The heavy expense of the stereotype plates, and the purchases made of bibles for the supply of the constant and large demands which have been made for them, have rendered it necessary for the managers, during the year past, to use their best exertions to increase the funds of the society. Applications for contributions have accordingly been continued in the city of Philadelphia, as far as circumstances would admit. But the measure on which our chief reliance has been placed, has been a plan for engaging religious congregations, of various denominations throughout the State, to make an annual contribution in aid of our funds. Many considerations seemed powerfully to recommend this measure. It appeared equitable that our country brethren should share with the citizens of Philadelphia in the expense, the pleasure, and the honour of this extensive and important charity. At the same time it was manifest, that if the system proposed should be adopted and continued, it would, without being burdensome to any, furnish a full and permanent supply of all the funds which the society would need. But what was considered as even more important than all the rest, the plan recommended would erect a small auxiliary bible society in every contributing congregation, and thus ensure a constant supply of the scriptures, and a discreet distribution of them, to every neighbourhood in Pennsylvania. We therefore drew up and published, in the month of July last, an address to those congregations who may, in a sort, be considered as represented in this society, by having one or more of the members of their several communions placed in the board of managers. In this address the plan to which we have just adverted was fully detailed, and earnestly recommended. Whether it will be generally

adopted or not, remains yet to be seen. Some congregations, of different denominations, have already acted upon it with spirit and liberality. And the managers think it their duty to seize this opportunity, to request that all the friends of the institution, who may hear or read this report, will encourage and endeavour to set forward the measures recommended in the address we have mentioned;—measures equally calculated to afford an important, if not an essential aid, to the funds of the society, and to give effect to the very design of its institution, the communication of the holy scriptures to all the necessitous in the State in which the society is established. Neither, it is hoped, will the friends of the institution think it improper, that we here suggest the propriety of their using suitable endeavours to obtain testamentary bequests to the society. To become able to receive these was a leading motive in our application for a legal incorporation: And the distribution of bibles is so interesting and unexceptionable a charity, that it is believed there is none which pious christians will generally be more willing to promote, by such legacies as they may have destined to benevolent purposes.

We have to acknowledge, and we do it with lively gratitude, the reception, through the year past, of a number of generous and seasonable donations. These will appear generally, in the statement of the treasurer, which will accompany this report. There are, however, a few items which call for a more particular notice.—The first is a donation from lord Crawford and Lindsey, in England, of 25*l.* sterling, or 111 dollars, which, on hearing of the organization of our society, he was pleased to present to it without any solicitation.—The second is the appropriation, by the editors of "The Religious Instructor," a monthly miscellany or magazine, published at Carlisle, in Pennsylvania, of the whole nett proceeds of that publication, to the funds of this institution.—The third is the very generous grant of 300 dollars, which the bible society of Beaufort, in South-Carolina, have intimated that they have made, and intend to forward, for the purpose of assisting in paying for the stereotype plates which we have ordered.

The fourth benefaction to be mentioned is of so peculiar a kind, and attended with so many remarkable circumstances, that it is believed the society will be gratified by hearing the account of it in detail. This will principally be given by taking an extract from the minutes of the managers, on the 25th of October, 1810. It is as follows, viz.

"The meeting was called for the special purpose of laying before the board of managers the following letter, received by the treasurer, which was ordered to be entered in full on the minutes, as follows.

ROBERT RALSTON, ESQ.

Alexandria, October 16th, 1810.

SIR,

We, the pastors of the Episcopal, Presbyterian, and Methodist congregations, send you the sum of 546 dollars and 31 cents, for the use of the bible society.

This money came in a singular manner into our hands. We were visited by a Mr. ——, under the assumed character of a missionary from a society, said by him to be established at St. Louis, in upper Louisiana, for the purpose of meliorating the condition of the savage tribes: the vouchers, which he had artfully drawn up, had hitherto furthered his views: Having nearly completed his collections here, he

was detected as an impostor, and went off, leaving behind him most of the money which he had collected here, and at other places in his progress through Virginia. His real name is —— ——. Letters of inquiry have been forwarded to St. Louis, the answers to which affirm that no such society exists there, nor the name of —— or —— known. On a consultation of a committee of the different congregations in this town relative to the appropriation of the money, it was unanimously agreed that it should be transmitted by us to the bible society in Philadelphia, directing the society to disperse the bibles which the above sum may procure, among the frontier settlements. Please to acknowledge the receipt of this, and direct it to the secretary of the committee, Thomas Vowell, Esq. president of the bank of Potomac.

With best wishes for the success of the society, we remain, sir, very respectfully, yours obediently,

FRANCIS BARCLAY, Rector of the P. E. church.
JAMES MUIR, Pastor of the Presbyterian church.
SEELY BUNN, of the Methodist E. church.
WILLIAM L. GIBSON, Rector of St. Paul's E. church.

"Whereupon, resolved—

1. That the board accept the sum of money specified in the above letter, and order that bibles to its full amount be purchased, and forwarded for distribution among the frontier settlements." [In several other resolutions thanks were returned to the writers of the letter, and arrangements made for collecting information, relative to those parts of the frontiers where bibles were most needed.—After which]

"The corresponding secretary produced and read a letter, dated October 5th, 1810, from an anonymous writer, requesting that the society would, if practicable, forward some bibles to St. Genevieve, on the western bank of the Missisippi, below the Missouri; and containing other matters respecting the propagation of the gospel in this quarter, not within the general powers of the bible society. The good sense and spirit of piety and philanthropy apparent in this letter, together with a consideration of the singular occurrence that the sum of 546 dollars and 31 cents, this night received by the managers from Alexandria, was collected under the pretence of promoting the cause of religion in this very quarter, induced the adoption of the following resolution—

"Resolved, That 200 English bibles, and 50 French new testaments, be sent forward to the care of Dr. Aaron Elliott, of St. Genevieve, for the purpose of being distributed among proper objects."

Thus it appears that an impostor collected, and afterwards strangely relinquished a considerable sum of money, which was appropriated to the purchase of bibles for the frontiers of our country; that the very evening on which this money was received, an unknown correspondent stated satisfactory facts and reasons to show that the very region from which the impostor pretended to have come, was that to which bibles needed immediately to be sent; and though it does not appear on the minutes, it was communicated to the society, that two gentlemen, (one of whom is mentioned in the last resolution,) who were known to the secretary, and well qualified and circumstanced to distribute bibles in that uncultivated region, would cheerfully take charge of the concern. Leaving these facts to originate such reflections as, without comment, they may seem calculated to suggest, we think proper to state, in this connexion, that in another instance events which at first appeared unto-

ward, were overruled to promote the views of the society. One of the managers was directed to write to Germany for a certain number of copies of the bible, in the German language. He did so, but the order was detained on its passage till it was believed to be lost; then a second, and a third order, intended as copies of the first, were given; which were long in getting to the place of their destination. Ultimately, however, all the orders were received, and each was supposed to demand a separate answer. Accordingly three times the number of bibles expected were sent, and all were delivered in this city, at the same time. Then it was discovered that the demand for the whole of these bibles was exceedingly urgent; so that though the funds of the society did not admit of paying for more than the third originally ordered, yet the others were readily purchased, and furnished a most seasonable supply to those who could not otherwise have obtained them.

The managers would not do justice to their own feelings, nor, they are persuaded, to the expectations of the society, should they close their report without communicating some information relative to the British and Foreign bible society, to which the numerous institutions of a similar nature which seem to be spreading over the face of Christendom, look up, as to a common parent. By the last report of that wonderful institution, it appears, that its operations are continued with unabated, if not with increased effect. They have not only obtained the printing of the holy scriptures in almost every language and dialect of modern Europe, but they have caused an astonishing number of copies to be distributed among every description of persons who needed them; not omitting in their distributions the most inveterate of their enemies, civil or religious. At the same time they have aided with their funds every institution for multiplying or circulating the scriptures, which appeared to need assistance. It is stated in their report of May last, that they were then patronizing an Arabic translation of the bible; that they were taking measures for printing an edition of the new testament in modern Greek, and one also in the Irish language; that they were carrying on inquiries for the purpose of effecting a translation of the whole scriptures into the Cyngalese and Tamul languages, for the island of Ceylon; that they have printed a version of the gospel of John, and have agreed also to print the gospel of Luke, in the Esquimaux tongue, for the use of the missionaries and their converts among that barbarous people. They likewise afford a very powerful and liberal patronage to the translations of the bible which are now making, by various religious denominations, into all the chief languages of India, or rather of Asia. They have given two thousand pounds sterling to the translators of the baptist missionary establishment at Serampore.

In a word, the mighty efforts of this society appear to be employed in no less an enterprise than that of presenting the holy scriptures, in their native tongue, to every people under heaven; and the fairest prospect exists, not only of their ultimate, but of their speedy success. The annual meeting of this parent society is held on this day, and it is a pleasing and animating consideration, that in our humble sphere, our exertions are united with theirs to extend the empire of our Redeemer; an empire infinitely more glorious and durable than any which is acquired by arms and cemented with blood; an empire which the knowledge and influence of the precious truth contained in the holy scriptures is eventually to extend, till it embrace in its peaceful bosom all the empires of the world, and Jesus Christ become king of nations as he is king of

saints. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty: And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things."

WE rejoice that the Churches of our Lord begin to be awake on the subject of disciplining baptized children. We hope that their attention to these objects of their care will increase, till some system shall be universally adopted, calculated to answer with the high responsibility of Christians, and the urgent necessity of their baptized children.

Address of the Presbytery of Jersey, to the Churches under their care, on the subject of exercising a proper pastoral care over baptized children.

DEAR BRETHREN,

THAT baptized children are members of the visible Church of Christ, and under its pastoral care; and that the church is in duty bound to exercise a pastoral care over them, are principles taught in the word of God, and recognized in the constitution of our church. In Forms of Process, Chap. 1. Sect. 1. we read—"Inasmuch as all baptized persons are members of the church, they are under its care, and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church-members;" and in the Directory for the worship of God, Chap. 9. Sect. 1. we find written, "children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church, and are to be taught." Hence it is clearly an acknowledged principle in our church, that baptized children are under its instructions and subject to its discipline. And undoubtedly one great end which the great Head of the Church had in view in appointing, that the seal of the covenant should be applied to children was, that they might, for their good, become the subjects of the instructions, watch, and discipline of the church.

But, dear brethren, we have great reason to lament the abuse of infant baptism, and the neglect of baptized children in our churches. This solemn ordinance has been considered by many as a mere unmeaning form. Many parents have brought their children to this ordinance, without considering or knowing its nature and uses: and have lived in the violation of the most solemn engagements. Many parents who have claimed and received this important privilege for their children, have, notwithstanding, scarcely felt themselves or their children, to be connected with, or responsible to the church. Many baptized children themselves, when they have grown to years of discretion, have scarcely felt or known that they had any connexion with the church, or were any more subject to its inspection and government, or bound to perform the duties of church-members, than those who had never received the seal of God's gracious covenant. And the church itself has been criminally negligent of its duty to exercise a due pastoral care over its baptized members. The consequences of this state of things have been truly lamentable. The great ends of infant baptism have been in a considerable degree defeated. This sacred and important institution has been by many undervalued, and by some denied, because they could not see its advantages. Many baptized children have grown up in ignorance and vice, when, by a proper pastoral care, they might have been instructed and restrained. Civil society has not received that benefit from the church which it might have done. The interests of religion have suffered, and many immortal souls, we have reason to fear, have through neglect perished.

These evils, many ministers and pious people of our church have long seen and deplored. At length this subject was brought before the General Assembly at their sessions in May, 1809. The Assembly, convinced that it was their duty to attempt a reformation in their churches on this subject, did, after mature deliberation, adopt the following resolution:

"Whereas the book of discipline states, that children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church, and specifies various important particulars, in which that inspection and government should be exercised; as also directs the mode in which they shall be treated, if they do not perform the duties of church-members; and whereas there is reason to apprehend, that many of our congregations neglect to catechise the children that have been admitted to the sealing ordinance of baptism, and do not exercise suitable discipline over them; therefore,

"*Resolved*, That the different Presbyteries within our bounds, are hereby directed to inquire of the different Sessions, whether a proper pastoral care be exercised over baptized children in their congregations, and that said Presbyteries do direct all Sessions that are delinquent in this respect, to attend to it carefully and without delay."

Agreeably to the above resolution of the Assembly, this Presbytery did, a short time since, resolve to inquire annually, of the different church-sessions, within their bounds, whether they exercised a proper pastoral care over their baptized children, and, on inquiry, finding that this business was too much neglected in most of the churches, did enjoin upon Sessions, delinquent in this respect, to pay more careful attention to it in future.

The motives, dear brethren, which have governed the Presbytery in calling your attention to this subject, are, that both the word of God, and the constitution of the Presbyterian church, clearly make it the duty of churches to exercise a pastoral care over their baptized members—and that the good of the church and of civil society, and the best interests of the rising generation require it. And with such weighty motives recommending the object in view, may we not confidently look for the cheerful concurrence of our churches?

To the Ministers and Ruling Elders, composing the Sessions, our constitution commits the immediate spiritual government of the particular churches with which you are connected. Your charge is great and important. On your diligence and faithfulness, in a great measure, depends the prosperity of the churches. Be exhorted to faithfulness, feed and take care of the lambs of Christ's flock. Be not slothful; but diligent in the discharge of your duty towards them. Often bear them on your hearts at the throne of grace. See that they are frequently catechised. Watch over parents who have dedicated their children, and see that they perform their duty. Take opportunities frequently to see the children of the church in their own families, and to administer suitable instruction to them. Follow those who are going astray, and endeavour with all tenderness to restore them, and prevent their wandering. When necessary, with prudence and patience, reprove and rebuke. Dear brethren, we pray that the great Head of the Church may be with you, strengthen you in the performance of your duty, and follow your exertions for the promotion of his kingdom with his blessing; and we trust that you will be encouraged and supported by the prayers of all the pious among you.

Parents, who have dedicated your children to God, in the ordinance of baptism, permit us to remind you of your duty. Cheerfully submit your children to the instruction, the watch, and discipline of the church. By offering them for baptism, you have engaged to do this; for such engagement is implied in the very act of offering them; and by refusing to submit them to the care of the church, you would deprive your children of a very important privilege, and defeat one great end of their baptism. Be careful to bring up your children *in the nurture and admonition of the Lord*. You

have vowed unto the Lord to do this. Be careful to pray with them and for them. Diligently teach them the principles of religion; restrain them from vicious practices; and set an example of piety before them. To this you are urged, by your solemn vows when you offered them, by a regard to your own welfare; for great is the guilt of unfaithful parents; by the interest of your dear children; for while, unfaithfulness in the parent may issue in the eternal ruin of the child, God has given much encouragement to parental fidelity; and by a regard to the prosperity of the church, which much depends on the manner in which the rising generation is educated. May the Lord deeply impress upon your minds a sense of your duty to your children—excite you to the faithful performance of it—and add his blessing, by pouring out his Spirit upon your seed, and making them the subjects of his special and saving grace.

Baptized children, we affectionately exhort you to consider your peculiar privileges and duties. Remember that the seal of the covenant has been put upon you, that you have been solemnly dedicated by your parents to God, the Father, Son, and Holy Ghost, and that you bear a relation to the visible church of Christ. You have hereby become the subjects of peculiar privileges. Your parents are under vows for your religious education, and we hope they do and will fulfil these vows. You make a part of the church, for which prayers are continually offered up. The particular church, with which you are connected, is bound to see that you are instructed, and to watch over you with parental care and solicitude. Much is given to you, and much will be required of you. And if you should perish after all these advantages, peculiarly dreadful will be your doom. Improve, therefore, we beseech you, your privileges. Carefully submit to the pious advice, instruction, and government of your parents and the church. Feel that these are privileges—profit by them—know the God of your Fathers—avouch Him to be your God—abstain from the ways of sin—and *remember your Creator in the days of your youth.*

Finally, brethren, farewell. May the Lord make you all faithful in your several stations and relations; may he in answer to your faithfulness, as we have great reason to hope he will, *pour out his Spirit upon your seed, and his blessing upon your offspring;* cause them to *spring up as among the grass, as willows by the water courses*—and make Zion to *look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.*

The grace of our Lord Jesus Christ be with you all. Amen.

Signed by order of the Presbytery,

SAMUEL WHELPLEY, Moderator.

STEPHEN THOMPSON, Clerk.

Orange, April 25, 1811.

SCHOOL BOOKS,

PRINTED AND SOLD BY SAMUEL WOOD,

AT THE

JUVENILE BOOK-STORE,

NO. 357, PEARL-STREET,

New-York;

The Young Child's A, B, C; or First-Book:
The New-York Primer; or Second-Book:
The New-York Preceptor; or Third-Book: and
The New-York Spelling Book; or Fourth-Book.

RECOMMENDATIONS.

NEW-YORK, Dec. 19, 1809.

MR. Samuel Wood has submitted to my inspection, four books, printed and sold by him, entitled, 'The Young Child's A, B, C,' 'The New-York Primer,' 'The New-York Preceptor,' and 'New-York Spelling Book.' I do hereby certify, that, in my opinion, the above-named books, are well calculated to answer the intended purpose, which is, the instruction of children.

BENJ. MOORE, D. D.
President of Columbia College.

I HAVE so far examined Samuel Wood's books for the use of children, as to be convinced that they are well calculated to facilitate their progress in the first stage of learning. The plan and arrangement are good, and fewer defects are perceivable, than in most books which have come under my inspection. There is but one defect that deserves notice; and that is, in some instances, the syllables are not, in my opinion, well divided.*

JOHN BOWDEN, D. D.
New-York, Dec. 18, 1809. } Professor of Moral Philosophy, Logic, & Belles Letters, in Columbia College.

* In the present edition, the compiler has availed himself of the remarks of professor B. as well as of several other judicious instructers, who have favoured him with their criticisms. In all doubtful cases, however, it has been his aim to adhere to the authority of Johnson and Walker.

NEW-YORK, Nov. 1, 1809.

My Good Friend,

I HAVE examined the four little works composed by yourself, for the early instruction of children. They seem to me well adapted to that end. Their simplicity pleases me: it is a recommendation that they are not crowded with foreign and unnecessary matter. The progression from book to book, is natural and easy; as is also the course from the beginning to the close of each. I am quite of opinion, that both the desire and the facility to acquire knowledge, are greatly increased by the addition of cuts. They materially assist the acquisition of correct ideas, in young persons, and those of mature age daily aid their own inquiries by recurrence to sensible objects. Long lessons and grammatical dialogues, are very properly omitted, as premature, and too often unintelligible. Your exertions, in this humble, though useful department of literature, will, I have no doubt, be attended with good effects. And I

HUDSON, 11mo. 30, 1809.

Friend Samuel Wood,

I CANNOT refrain from yielding to thee my tribute of respectful thanks for the peculiar felicity of plan and arrangement of "The New-York Spelling Book," one of which was lately put into my hands by a bookseller of this city. Sitting, this evening, around our family fire, I was much pleased and interested in observing the use my children have made of it. My little girls were repeating the descriptions of the various animals and objects represented in the cuts, and I perceived they had them, as well as the reading lessons, almost all by heart, although it is but a few days since I have had the book in the house, and have never given them any directions respecting the manner of using it, nor any hints upon the advantages of having combined objects calculated to excite and to gratify their eager curiosity.

My little boy had not yet learned the alphabet, and I was astonished to witness his rapid progress, and the facility with which he had learned, and now named the various cuts from a view of them, annexing too, in many instances, the descriptions, which he had so readily learned. In the whole, I am abundantly confirmed in my very favourable opinion of the merits of this little book, and most heartily wish it may soon become extensively known, and its ingenious author most liberally rewarded. I remain, with very great esteem and respect, thy friend,

H. G. SPAFFORD.

Evening Post, Monday, April 21, 1810.

TO THE PUBLIC.

THE subscriber, desirous of encouraging all exertions for the improvement of youth, begs leave, through the medium of your paper, to recommend to public notice, a series of small numbers, called, *First, Second, Third and Fourth Books*, published by Samuel Wood.

The work is admirably calculated to excite the attention of children, at the same time that instruction is conveyed.

Nothing of the kind, which has previously come to my knowledge, is, in my opinion, equally proper and useful.

The merit of the work is such, as to entitle the publisher to the warmest gratitude of the public, and the encouragement of all parents and instructers.

J. W. KELLOGG.†

HAVING carefully examined a set of books, compiled and published by Samuel Wood, for the purpose of conducting children by easy and gradual steps, to a knowledge of the orthography of our language, and to the art of reading; I am fully of opinion, that they are well calculated to effect this important object in a manner which will prove generally, more agreeable to the pupil, and more economical to the parent, than most of the elementary books in common use. JOHN GRISCOM.†

New York, 1809.

THE

CHRISTIAN'S MAGAZINE;

ON A NEW PLAN.

No. VIII.] AUGUST, 1811. [Vol. IV.

THE DAIRYMAN'S DAUGHTER.

(Concluded from page 364.)

"WAS you not soon convinced," I said, "that your salvation must be an act of free, distinguishing grace on the part of God, wholly independent of your own previous works or deservings?"

"Dear Sir, what were my works before I heard that sermon, but evil, carnal, selfish, and ungodly? The thoughts of my heart, from my youth upward, were only evil, and that continually. And my deservings, what were they, but the deservings of a fallen, depraved, careless soul, that regarded neither law nor gospel? Yes, Sir, I immediately saw that if ever I were saved, it must be by the free mercy of God, and that the whole praise and honour of the work would be his from first to last."

"What change did you perceive in yourself with respect to the world?"

"It appeared all vanity and vexation of spirit. I found it necessary to my peace of mind to come out from among them and be separate. I gave myself to prayer, and many a precious hour of secret delight I enjoyed in communion with God. Often I mourned over my sins, and sometimes had a great conflict through unbelief, fear, temptation to return

back again to my old ways, and a variety of difficulties which lay in my way. But he, who loved me with an everlasting love, drew me by his loving kindness, showed me the way of peace, gradually strengthened me in my resolutions of leading a new life, and taught me that while without him I could do nothing, I yet might do all things through his strength."

"Did you not find many difficulties in your situation, owing to your change of principle and practice?"

"Yes, Sir, every day of my life. I was laughed at by some, scolded at by others, scorned by enemies, and pitied by friends. I was called hypocrite, methodist, saint, false deceiver, and many more names which were meant to render me hateful in the sight of the world. But I esteemed the reproach of the cross an honour. I forgave and prayed for my persecutors, and remembered how very lately I had acted the same part towards others myself. I thought also that Christ endured the contradiction of sinners, and, as the disciple is not above his Master, I was glad to be in any way conformed to his sufferings."

"Did you not then feel for your family at home?"

"Yes, that I did indeed, Sir; they were never out of my thoughts. I prayed continually for them, and had a longing desire to do them good. In particular I felt for my father and mother, as they were getting into years, and were very ignorant and dark in matters of religion."

"Aye," interrupted her mother, sobbing "ignorant and dark, sinful and miserable we were, till this dear Bessy—this dear Bessy—Oh! my heart will break—this dear child, Sir, brought Christ Jesus home to her poor father and mother's house."

"No, dearest mother, say rather, Christ Jesus brought your poor daughter home to tell you what he has done for her soul, and, I hope, to do the same for yours."

At this moment the dairyman came in with two pails of milk hanging from the yoke on his shoulders. He had stood behind the half-opened door for a few minutes, and heard the last sentences spoken by his wife and daughter.

"Blessing and mercy upon her," said he, "it is very true, she would leave a good place of service on purpose to live with us, that she might help us both in soul and body. Sir, don't she look very ill? I think, Sir, we sha'nt have her here long."

"Leave that to the Lord," said Elizabeth. "All our times are in his hand, and happy it is that they are. I am willing to go; are not you willing, my father, to part with me into *his* hands, who gave me to you at first?"

"Ask me any question in the world, but that," said the weeping father.

"I know," said she, "you wish me to be happy."

"I do, I do," answered he: "let the Lord do with you and us as best pleases him."

I then asked her, on what her present consolations chiefly depended in the prospect of approaching death.

"Entirely, Sir, in my view of Christ. When I look at myself, many sins, infirmities, and imperfections, cloud the image of Christ which I want to see in my own heart. But when I look at the Saviour himself, he is altogether lovely; there is not one spot in his countenance, nor one cloud over all his perfections.

"I think of his coming in the flesh, and it reconciles me to the sufferings of the body; for he had them as well as I. I think of his temptations, and believe that he is able to succour me when I am tempted. Then I think of his cross, and learn to bear my own. I reflect on his death, and long

to die unto sin, so that it may no longer have dominion over me. I sometimes think on his resurrection, and trust that he has given me a part in it, for I feel that my affections are set upon things above. Chiefly I take comfort in thinking of him as at the right hand of the Father, pleading my cause, and rendering acceptable even my feeble prayers, both for myself, and, as I hope, for my dear friends.

"These are the views which, through mercy, I have of my Saviour's goodness; and they have made me wish and strive in my poor way to serve him, and to labour to do my duty in that state of life into which it has pleased him to call me.

"A thousand times I should have fallen and fainted, if he had not upheld me. I feel that I am nothing without him. He is all in all.

"Just so far as I can cast my care upon him, I find strength to do his will. May he give me grace to trust him till the last moment! I do not fear death, because I believe that he has taken away its sting. And, Oh! what happiness beyond!—Tell me, Sir, whether you think I am right. I hope I am under no delusion. I dare not look for my hope at any thing short of the fulness of Christ. When I ask my own heart a question, I am afraid to trust it, for it is treacherous, and has often deceived me. But when I ask Christ, he answers me with promises that strengthen and refresh me, and leave me no room to doubt his power and will to save. I am in his hands, and would remain there; and I do believe that he will never leave nor forsake me, but will perfect the thing that concerns me. He loved me and gave himself for me, and I believe that his gifts and callings are without repentance. In this hope I live, in this hope I wish to die."

I looked around me as she was speaking, and thought, "surely this is none other but the house of God, and the gate of heaven." Every thing appeared neat, cleanly, and interesting. The afternoon had been rather overcast with dark clouds, but, just now the setting sun shone brightly and rather suddenly into the room. It was reflected from three or four rows of bright pewter plates and white earthen-ware arranged on shelves against the wall: it also gave brilliancy to a few prints of sacred subjects that hung there also, and served for monitors of the birth, baptism, crucifixion, and resurrection of Christ.

A large map of Jerusalem, and an hieroglyphic of "the old and new man," completed the decorations on that side of the room. Clean as was the whitewashed wall, it was not cleaner than the rest of the place and its furniture. Seldom had the sun enlightened a house, where cleanliness and general neatness, (those sure marks of pious and decent poverty,) were more conspicuous.

This gleam of setting sunshine was emblematical of the bright and serene close of this young Christian's departing season. One ray happened to be reflected from a little looking-glass upon the face of the young woman. Amid her pallid and decaying features there appeared a calm resignation, triumphant confidence, unaffected humility, and tender anxiety, which fully declared the feelings of her heart.

Some further affectionate coversation, and a short prayer, closed this interview.

Once more I received a hasty summons to inform me that she was dying. It was brought by a soldier, whose countenance bespoke seriousness, good sense, and piety. "I am sent Sir, by the father and mother of Elizabeth W——, at her own particular

request, to say how much they all wish to see you, She is going *home*, Sir, very fast indeed."

"Have you known her long?" I replied.

"About a month, Sir; I love to visit the sick, and hearing of her ease from a serious person who lives close by our camp, I went to see her. I bless God that ever I did go. Her conversation has been very profitable to my soul."

"I rejoice, said I, to see in you, as I trust, a *brother soldier*. Though we differ in outward regimentals, I hope we serve under the same spiritual Captain. I will go with you."

My horse was soon ready. My military companion walked by my side, and gratified me with very sensible and pious conversation. He related some remarkable testimonies of the gracious disposition of the dairyman's daughter, as they appeared from some recent intercourse which he had had with her.

"She is a bright diamond, Sir," said the soldier and will soon shine brighter than any diamond upon earth."

We passed through lanes and fields, over hills and vallies, by open and retired paths, crossing over, sometimes following the windings of a little brook which gently murmured by the road side. Conversation beguiled the distance and shortened the apparent time of our journey, till we were nearly arrived at the dairyman's cottage.

As we approached it we became silent. Thoughts of death, eternity, and salvation, inspired by the sight of a house where a dying believer lay, filled my own mind, and, I doubt not, that of my companion also.

No living object yet appeared, except it were the dairyman's dog, keeping a kind of mute watch at the door; for he did not, as formerly, bark at my approach. He seemed to partake so far of the feelings appropriate to the circumstances of the family, as

not to wish to give a hasty or painful alarm. He came forward to the little wicket gate, then looked back at the house door, as if conscious there was sorrow within. It was as if he wanted to say, "Tread softly over the threshold, as you enter the house of mourning; for my master's heart is full of grief."

The soldier took my horse and tied it up in a shed: a solemn serenity appeared to surround the whole place. It was only interrupted by the breezes passing through the large walnut-trees, which stood near the house, and which my imagination indulged itself in thinking, were plaintive sighs of sorrow. I gently opened the door; no one appeared, and all was still silent. The soldier followed; we came to the foot of the stairs.

"They are come," said a voice, which I knew to be the father's, "they are come."

He appeared at the top; I gave him my hand, and said nothing. On entering the room above, I saw the aged mother and her son supporting the much loved daughter and sister; the son's wife sat weeping in a window-seat with a child on her lap; two or three persons attended in the room to discharge any office which friendship or necessity might require.

I sat down by the bed-side. The mother could not weep, but now and then sighed deeply, as she alternately looked at Elizabeth, and at me. The big tear rolled down the brother's cheek, and testified an affectionate regard. The good old man stood at the foot of the bed, leaning upon the post, and unable to take his eyes off the child whom he was so soon to part from.

Elizabeth's eyes were closed, and as yet she perceived me not. But over the face, though pale, sunk, and hollow, the peace of God which passeth all understanding had cast a triumphant calm.

The soldier, after a short pause, silently reached out his Bible towards me, pointing with his finger at 1 Cor. xv. 55, 56. 58. I then broke silence by reading the passage, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

At the sound of these words her eyes opened, and something like a ray of divine light beamed on her countenance, as she said, "Victory, victory! through our Lord Jesus Christ."

She relapsed again, taking no further notice of any one present.

An Archangel's trumpet could not have sounded sweeter or more animating than her words.

"God be praised for the triumph of faith," I said.

"Amen," replied the soldier.

The dairyman's uplifted eye showed that the Amen was in his heart, though his tongue failed to utter it.

A short struggling for breath took place in the dying young woman, which was soon over, and then I said to her,

"My dear friend, do you not feel that you are supported?" "The Lord deals very gently with me," she replied. "Are not his promises now very precious to you?" "They are all yea and amen in Christ Jesus." "Are you in much bodily pain?" "So little that I almost forget it?" "How good the Lord is." "And how unworthy am I." "You are going to see him as he is." "I think——I hope——I believe that I am." She again fell into a short slumber. Looking at her mother, I said, "What a mercy to have a child so near heaven as yours is!" "And what a mercy," she replied, in broken accents, "if her poor old mother might but follow her there. But, Sir, it is so hard to part."

"I hope through grace by faith you will soon meet to part no more: it will be but a little while."

"Sir," said the dairyman, "that thought supports me, and the Lord's goodness makes me feel more reconciled than I was."

"Father———mother,"———said the reviving daughter, "he is good to me———trust him, praise him evermore."

"Sir," added she in a faint voice, "I want to ask a favour;——you buried my sister——will you do the same for me? and let this hymn be sung at my grave,

'Ah lovely appearance of death,' &c.

my brother will show it you."

"All shall be as you wish, if God permit," I replied.

"Thank you, Sir, thank you——I have another favour to ask for my father and mother. They are old, but I hope the work is begun in their souls——My prayers are heard——Pray come and see them——I cannot speak much, but I want to speak for their sakes——Sir, remember them."—

The aged parents now sighed and sobbed aloud, uttering broken sentences, and gained some relief by such an expression of their feelings.

At length I said to Elizabeth, "Do you experience any doubts or temptations on the subject of your safety?"

"No, Sir, the Lord deals very gently with me, and gives me peace."

"What are your views of the dark valley of death, now that you are passing through it?"

"It is *not* dark."

"Why so?"

"My Lord is *there*, and he is my light and salvation."

"Have you any fears of more bodily suffering?"

"The Lord deals so gently with me; I can trust him."

Something of a convulsion came on. When it was past, she said again and again,

"The Lord deals very gently with me. Lord, I am thine, save me—— Blessed Jesus——precious Saviour——His blood cleanseth from all sin—— Who shall separate——His name wonderful—— Thanks be to God——He giveth us the victory—— I, even I, am saved——O grace, mercy, and wonder —— Lord receive my Spirit——Dear Sir,——dear father, mother, friends, I am going——but all is well, well, well——"

She relapsed again—We knelt down to prayer— It was a precious moment, and the Lord blessed it.

She did not again revive whilst I remained, nor ever spake any more words which could be understood. She slumbered for about ten hours, and at last sweetly fell asleep in the arms of the Lord who had dealt so gently with her.

I left the house an hour after she had ceased to speak. I pressed her hand as I was taking leave, and said, "Christ is the resurrection and the life." She gently returned the pressure, but could neither open her eyes nor utter a reply.—

I never had witnessed a scene so impressive as this before. It completely filled my imagination as I returned home.

"Farewell," thought I, "dear friend, till the morning of an eternal day shall renew our personal intercourse. Thou wast a brand plucked from the burning, that thou mightest become a star shining in the firmament of glory. I have seen thy light, and thy good works, and will therefore glorify our father which is in heaven. I have seen, in thy example, what it is to be a sinner freely saved by grace. I have learned from thee, as in a living mirror, *who* it

is that begins, continues, and ends the work of faith and love. Jesus is all in all: he will and shall be glorified. He won the crown, and alone deserves to wear it. May no one attempt to rob him of his glory; he saves, and saves to the uttermost. Farewell, dear sister in the Lord. Thy flesh and thy heart may fail, but God is the strength of thy heart, and shall be thy portion for ever."

FOR THE CHRISTIAN's MAGAZINE.

The annunciation of the Birth and Character of John the Baptist, to Zacharias.

THE punctual and faithful discharge of religious duties cannot fail to meet with an ample reward. Troublesome as devotional exercises may appear to those who have no taste for them, not *having their senses exercised by reason of use, to discern good**, those private Christians and public characters, who are most engaged in religious employments, find, by experience, that *wisdom's ways are ways of pleasantness, and all her paths are peace*†. Independently of the consolation which a good man enjoys in the testimony of a sanctified conscience, and the corresponding assurance of hope arising from the presence of the Spirit of adoption, *he that waits upon the Lord*‡, derives increase of joy from each particular discovery made to him, of the doctrine of redemption, and of the benefits purchased and administered by the Mediator. *Leaving the principles of the doctrine of Christ, and going on unto perfection*§, *his path is the shining light, that shines more and more unto the perfect day***.

* Heb. v. 14. † Prov. iii. 17. ‡ Isa. xl. 31.
§ Heb. vi. 1. ** Prov. iv. 18.

This is the common privilege of all the saints. It belongs, however, in a distinguished sense, to those who receive, immediately from heaven, a new revelation, and are employed in opening the door of knowledge, that a greater light may shine upon the Church of God. Such was the case of Zacharias, as we find in Luke i. 11—17. He was an old believer; he received a new revelation; and, under the influence of the Spirit of prophecy, he with exultation instructed others. In the discharge of the duties of his sacred office, as a priest of the order of Ahia, whose lot it was now to offer incense in the temple, he received a more abundant evidence of the approbation of God, than had ever before been vouchsafed to him.

We shall separately consider the
Vision with which he was favoured, the
Emotion which it excited, the
Encouragement which he received, and the
Message which was delivered to him.

I. The vision. Verse 11. *And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.*

The *incense* burned in the services of the Jewish temple, consisted of a mixture of sweet spices*. No one but a priest was permitted to offer it; and whosoever made any like unto it, was punished with death. It was offered up morning and evening every day, on the golden altar, and two handfuls of it were burned before the ark, in the *Holy of Holies*, by the High Priest, on the feast of expiation, once a year. It signified the continual intercession which the Redeemer makes for us in heaven.

The "*Altar of Incense*" was made of shittim-wood, and overlaid with gold, with a carved mould-

* Exod. xxxvii. 29.

ing of gold around the top of it. The altar of burnt-offering stood in the court before the door of the sanctuary; but this altar was within the holy place, along with the table of shew-bread and the golden candlestick, and stood between these and the vail which enclosed the *Holy of Holies.* On the right side of this golden altar, while Zacharias stood ministering before it, with his face toward the Holy of Holies, there appeared to him an "*Angel of the Lord.*"

Angel is a name, not of nature, but of office. It signifies a messenger, and is sometimes applied to the ministers of the Gospel, who deliver to sinners the message of their God; and often to the Mediator himself, who is the Messenger of the covenant sent by his Father to redeem and save us. But this name is more frequently bestowed on those intelligent creatures which exist without bodies in a more exalted sphere of action, and in possession of a higher order of intellectual pow ers than belong to man. Between these holy creatures and our fallen race, there can be no communion, except upon the footing of our redemption by Jesus Christ. By him they are *sent* to minister unto us; and therefore are they called angels. In their agency on earth, those *ministering Spirits sent forth to minister for those who shall be heirs of salvation**, usually remain invisible. Bodily senses, although delicately formed, cannot perceive spirit. When an angel shows himself to an eye constructed from atoms of earth, it is by a miracle. Zacharias was persuaded of this, and experienced at the sight a powerful

II. Emotion. Verse 12. *And when Zacharias saw him, he was troubled, and fear fell upon him.*

* Heb. i. 4.

Great wonder is always produced by the sight of unknown objects, that have no analogy to any species with which we are familiar; and the emotion rises with the rank of the object which communicates the excitement. Great power every where excites admiration. Energy is itself sublime; and when enveloped in darkness, it is terrible. "*He was troubled,*" ἐταράχθη, agitated as the water in a storm. The word is expressive of that mental commotion which is produced by great, various, and contending passions.

Zacharias stood before the altar of incense, with his face toward the vail which separated from view the Holy of Holies. The solitariness of the spectator, concurred with the singularity of the object and the solemnity of the place, to produce the effect. He was alone in the sanctuary. "*The whole multitude without*" were engaged in silent prayer. The sacred music had ceased with the sounds of the bell which intimated that the Priest had placed the silver censer on the altar, and its last murmurs only were heard within. A deep solemnity prevailed. The aged minister humbly lifted up his soul to God, while the incense ascended from the altar; and the light from the several lamps of the golden candlestick, mingled with the smoke of the incense, shone with a melancholy splendour. He opened his eyes, which had been closed by the fervour of devotion, and upon the right side of the altar, as if just entering from behind the vail, an immortal messenger from the invisible world stands before him. "*Fear fell upon him.*" The light was unexpected, Zacharias was surprised; it was novel, he wondered; it was mysterious, he was amazed. It was the effect of miraculous power, excited amidst circumstances the most solemn, and the venerable Priest trembled with astonishment. But he received

III. Encouragement. Verse 13. *But the angel said unto him, fear not, Zacharias, for thy prayer is heard.*

When "angels," at the command of our Lord, become visible, it is generally in the form of man. This is the most familiar likeness which they can assume in their ministry to the saints. It is also the most honourable. Their Lord, our Redeemer, is the Son of Man. The human voice is also the most familiar. The angel Gabriel accordingly made use of it in addressing Zacharias. A friendly voice is heard with delight in the hour of terror. With a sweetness inimitable by mortals, its sounds now fell upon the listening ear of the trembling priest. It inspired the confidence for which it called, without diminishing that respect for the vision, which it merited. *Fear not, Zacharias: thy prayer is heard.*

To a pious suppliant, the answer of his prayers is the greatest encouragement. Our fainting hearts are revived by an assurance, that the desires of our souls are accepted of him, unto whom they are humbly offered, and that our petition shall be granted.

The object of Zacharias' prayer was definite. Let us endeavour to ascertain that object. It is added in the text, *thy wife Elizabeth shall bear thee a son.* But this is rather a sign for the confirmation of his faith, than itself the answer of his petition. It is quite improbable, that the man of God, now in his advanced years, seeing his wife had passed the age of child-bearing, whatever may have been the anxiety of his earlier days, was in the habit of asking from God, a son to build up his house. The incredulity, also, with which he heard this declaration, confirms the belief that he was resigned to the prospect of dying childless.

As a pious man, Zacharias, no doubt, fervently

prayed for the blessings of eternal life, and the prosperity of the Church of God. But the text refers to a more specific object, "*Thy prayer is heard.*" It was a prayer for the advent of the Saviour, whom his guilt had rendered necessary, and who had been revealed to the Fathers, by suitable types, from afar.

The reasons for adopting this interpretation are numerous and obvious. The priestly office which Zacharias exercised, and the ceremonies in which he then ministered, pointed to Messiah. The time determined by the Spirit of prophecy for the appearance of the Redeemer, was now at hand. "In the days of Herod the king," who paid tribute to the Roman Emperor, (Judea being reduced into the form of a province of the Empire,) it was manifest that the sceptre was nearly departed from Judah, and that only the shadow of a lawgiver now remained in its Sanhedrim. Daniel's 70 weeks—the 490 years from the time of the edict of Artaxerxes, granted to Ezra for rebuilding Jerusalem, were hastening to a close. The *Holy of Holies* of the second temple, before which Zacharias now stood, destitute of the glory which dwelt above the mercy-seat in the first temple, excited a fervent anxiety, for the advent of him, who, as "*the desire of all nations,*" should, by his personal presence, make the glory of this edifice to surpass that of the former. The faithful in Israel, fully expected that the time was now at hand. Simeon, old as he was, had a revelation, that he should not close his eyes in death, *until he had seen the Lord's Christ.* Anna, also, and many others, *waited for the redemption of Israel,* and expected to see it accomplished in Jerusalem. The character, then, of this exemplary priest, prohibits a thought that he would appear at this time in the order of his course, before

the altar of God, without supplicating for the appearance, in the flesh, of the heir and Lord of David's throne. The encouragement contained in these words, "*fear not: for thy prayer is heard,*" we accordingly interpret of Jesus Christ.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

A REMARKABLE PROVIDENCE.

SOMETIME in March, A. D. 1811, a pious young man of one of the Episcopal Churches in this city, said to a young lady, "there are two poor women, who live near me, that are objects of charity. Have you any thing to send them?" The inquiry was enough to move a benevolent heart. The young lady, who had lately entered into the connubial state, sent them, from her own stores, some of the conveniences of life, and soon after visited them in person. She found two maiden females advanced in life, inhabiting a small apartment in a cellar. One was afflicted with the *slow consumption*, and the other was under the necessity of devoting her time to her apparently dying sister; so that neither of them being able to earn any thing, they were miserably destitute. The young visitant found them in want of all things, but confidence in God and hope in his mercy; and as it became one of the followers of the benevolent Jesus, took effectual measures to provide for the necessities of the afflicted sisters.

In one of her visits to this abode of misery, the

young lady learned that the persons whom she relieved by her bounty, had once the pleasure of administering relief to the necessitous. Once they were rich; once they visited the poor, fed the hungry, and supported the sick; but in the late revolutionary war between this country and Great-Britain, they lost their father, lost their property in the general disorder of the times; and they, when young ladies, with their mother, were compelled to keep a boarding house for their own subsistence. Some of their boarders were soldiers; and one of them, a young man from Connecticut, who, in the hard times which our fathers saw, with his soldier's pay, never paid, was unable to discharge even the bill for his board.

When thus poor he was taken sick, and for five or six weeks these reduced young ladies attended upon him, gratuitously, with all the kindness which he might have expected from the daughters of his mother. Without expectation of reward they gave their kind attentions to the defender of his native liberty, and his country's rights. *They cast their bread upon the waters.*

But who was this soldier? Who was this young person that was providentially sent to relieve those who had formerly relieved others?

It is not expedient to give names. The soldier having fought all the battles to which he was appointed, has laid aside his armour, and now sleeps in Jesus. A son of the soldier is still alive, and the young lady is his bosom companion. Yea, it was the good pleasure of God, that the wife of the son of the sick soldier should comfort those who comforted him. The aged females have been assisted as many months, as they assisted the soldier, weeks. *After many days* the bread, which they cast upon the waters, is returned to them. They *had pity on the*

poor, and now the Lord, according to his gracious obligation, is pleased *to pay them* the principal with interest.

Reader, go thou and do likewise. Then, should you be sick and brought to a piece of bread, may the son of some widow, whom you have befriended in your more prosperous days, furnish you with a few sticks to warm your blasted frame, with a covering for your couch, with suitable beverage for your parched tongue, and prevent you from saying, "*Alas! I die friendless in my native land!*"

Extract from Searle's CHARIS; *or, Reflections chiefly upon the office of the Holy Spirit, in the salvation of Men.*

To mention one point more: The *serving God without fear, in holiness and righteousness before him, all the days of our life*, is the sole effect of redeeming love, and inseparably connected with faith, hope, love, and joy in the Holy Ghost. If we have these graces through Christ, we shall strive to commune ever with him, and to copy his example; and we shall and must be unhappy, when we decline, whatever be the degree, from his holy fellowship and likeness. The way of holiness is the King of Heaven's high-way of peace and truth; and his people can have no higher delight than to walk therein. The paths of the world and the flesh are gloomy and thorny, and full of dangers and distress; but this way of God's children, far unlike "the hard way of transgressors," is a path of purity, in which he walks both with them and in them.

and thereby demonstrates himself, often very sensibly in their affections and activities, to be their God and Father, and themselves to be his reconciled and justified children through his adoption and grace. The natural man, on the contrary, follows his natural reason, and delights in it, and can endure no instruction, not even what is ordained of God, which is not derived from or leads to it. He always prefers his own candle to the sun. But the spiritual man, using, as other men, his natural reason for natural or sensible objects proper for it, desires a light for his mind, not faint or uncertain like his own glimmering spark, but strong and sure as God himself; that he may apprehend firmly, whatever is of such deep importance to him as concerns his own happiness, and that he may know most effectually how it shall be with him, after this transient abode upon earth, for innumerable ages to come. Of all this he can know and apprehend nothing really and comfortably, but through that *Spirit which searcheth all things, yea, the deep things of God.* When we consider, then, all these truths, stated as they are in the Scriptures, and confirmed by experience from age to age, we may fairly ask, who hath carried up, or who could carry up, the soul to such heights, to such solid expectations, to such "calm sun-shine," and such "heart-felt joy," to such invincible faith and unfeigned holiness in life and death, as have been so long and so often exemplified; but that divine Agent, who hath promised it all, and who, in beginning the good work, did thereby give an assurance, that he himself would carry it on and perfect it to the end? What Bishop *Berkeley* once said of the natural world, and the various operations of Providence transacting upon it, is equally true, at least of the spiritual world, and the effects of the Divine Spirit exhibit-

ed in it from age to age; that "we cannot make even one single step in accounting for the phenomena, without admitting the immediate presence and immediate action of an INCORPOREAL AGENT, who *connects*, *moves*, and *disposes* all things, according to such rules and for such purposes *as seem good to him**."

It may be noticed here, that, though the faith of God's people, under the Christian dispensation, is, as such, a pure principle solely derived from the Holy Spirit; yet that certainly the faith of the ancients, having less evidence in the actual coming of the Messiah, was more strictly devoid of sense, and upon that account, (as one says,) eminently "bold and noble:" because these, "upon obscure prophecies and mystical types, raised their belief, and expected apparent impossibilities." But the power of God made that belief easy, firm, and practicable, which to man, with nothing but the force of his own reason and abilities, would for ever have been absolutely unattainable. It is almost unnecessary to instance the cases of Noah, Abraham, Joseph, Moses, Daniel, and others, in the various occurrences of their lives.

By way of contrast to this luminous work of God, let us, for a moment, bring forward that dark shade of the free-will and working of man; and we shall find it as cold and dismal, as it is gloomy and totally unfit to impart what is needful to us in the present fallen situation of our souls.—For, if *Faith*, as some have asserted, originate from human reason, or be nothing more than a "peculiar exercise of reason;" then it depends upon rational motives or arguments, or upon that simple force, which truth, or perhaps verisimilitude only,

* Siris, § 237.

may carry as a naked proposition to the mind. Not to dwell upon the total repugnancy of this tenet to the Scripture, which proves by numerous facts as well as descriptions, that the faith of real believers is the sole gift of God and the special operation of his Spirit; the consequences, which attend the principle, clearly demonstrate its fallacy or falsehood. For, if Faith stood in the wisdom of men, and not in the power of God; if, by argument or the deductions of reason, it received its birth, its growth, its establishment; by human wisdom or by crafty argument, and especially in minds not very able to meet difficult or involved discussions, such a faith might be easily, and therefore often, overthrown. God's poor and unlearned people, and such is the great bulk of them, would be in a terrible plight in a circumstance of this kind. But, most happily, the fact is, *God hath made foolishness the wisdom of this world; and, by the foolishness of preaching, he is pleased to save them that believe.* To these, most truly, Christ is the *power* of God, and the *wisdom* of God. Moreover, the things of God are spoken with most real advantage, (as gold requires no gilding,) *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;* for after all, *the natural man receiveth not the things of the Spirit of God: they are foolishness unto him, neither can he know them, because they are,* not naturally, but SPIRITUALLY DISCERNED. *He must be born again;* he must be *renewed in the spirit of his mind;* he must become *a spiritual man;* before he can truly understand or receive faithfully spiritual things. Thus, the proud reason of an unconverted heart is deeply humbled in this business of grace, and is not allowed, being *fleshly* and *corrupt*, to comprehend, and much less to glory in, the things which lead to the presence of God.

Again. If faith stood upon human reason, or derived all its energies, acts, and conclusions, from human reason, it would be subject to perpetual doubts, which imply a condition directly opposite to its own nature. For, "Faith, (as Archbishop *Leighton* hath justly observed,) elevates the soul, not only above sense and sensible things, but above *reason itself.* As reason corrects the errors that sense might occasion, so supernatural faith corrects the errors of natural reason, judging according to *sense**." Faith leads the mind, in its very nature and tendency, to *certitude*, and to gain an *establishment* in God's truth beyond all contradiction; but reason must be in perpetual controversy upon objects, which are not subject to *sensation*, as spiritual things confessedly are not, and can do nothing but doubt and dispute upon them, as it hath always done from age to age. Hence, the world is full of religious controversies, and upon this ground cannot be otherwise. We do not reason at all, but upon topics of uncertainty; and therefore we must necessarily admit, that the word of God is not so *sure a foundation* as it is, when we begin to build our doubts upon it. But, since God has revealed his truth; where he gives the grace of faith to understand and rest upon it, all doubt, and consequently all carnal *reasonings*, should be *cast down*†, or done away; as being opposed to that truth, which cannot be mixed with error; and injurious to that faith, which is granted for the most firm and implicit reliance upon it‡. Every believer's experience will

* Com. on 1 Pet. i. 8, 9.

† 2 Cor. x. 5.

‡ In this case, above all others, "nature," saith the learned Cudworth, "is not master of art or wisdom: nature is *ratio mersa et confusa*, reason immersed and plunged into matter, and as it were fuddled in and confounded with it." *Sirin.* § 255. If reason be weak and incompetent in its energies upon natural things, how much more incapable must it be respecting a just

tell him, that, when reasonings prevail, distrust, perplexity, weakness of heart, and perhaps unholiness of heart and of life, are struggling most within him; and that he never enjoys a happy fellowship with his Saviour, or light and life from the Holy Spirit, or is deeply sensible of the love of the Father towards him, or obtains victory over sin, the world, and all that is contrary to God, but when he lives most clearly by the faith of the Son of God, and can cast all his welfare with the most entire recumbence upon him. A merely rational professor has nothing to work with but his own fallen nature, and nothing to work for but the pride and self-righteousness of his own deceived heart, which is constantly ready to turn him aside.

When faith is low, *Hope* must sink in proportion. And that sort of faith, which is only another name for reason, can bear no fruit beyond its own proper nature. If that faith, then, be founded in doubt or uncertainty, or depends upon the inconstant and mutable exertions of man's weak and fallible mind; the Hope arising from it will scarcely deserve so good a name, and may turn out to be at last only of that deceitful or deceived kind, called *the hope of the hypocrite, that perisheth.*

In the absence of Faith and Hope, where can Charity, or true *Love* towards God and man, spring up or appear? This love arises from the firm conviction of God's goodness, and from an ardent desire to show it, in the remembrance of his

determination upon objects spiritual and sublime, such as are all the things of God? "Reason also, (says another author,) is as much a rebel to Faith, as Passion is to Reason." Besides, the course of reason, proceeding from reflections, which, as they arise from the wavering weakness and misapprehension of the human mind, are both uncertain and disunited, must needs be unsafe and unsure, in holy things especially. Whereas faith, grounded in its principle upon the sole truth and power of God, cannot be mistaken, unless God is. So far, then, is faith from superstitious fanaticism, that it is the very death of all reveries and fancies in matters of religion.

mercy. It is possible, that a man may be humane, and mild, and benevolent; but all this kindness of temper, (desirable as it is,) must be upon natural principles, worldly motives, or worldly ends, if it proceed not from the grace of God. He cannot heartily love God, nor desire to glorify him, nor work for the spiritual benefit of men, nor be employed, with a *single eye* and a *simple heart*, upon the momentous objects of his own salvation, by any powers of his own fluctuating reason, or without some latent considerations terminating in carnal ease, interest, or glory. Such a man, having no faith, or hope, or love, but from his own depraved mind, cannot possibly *serve God without fear, in holiness and righteousness before him** ; because he lives upon probabilities only at the best, and, possibly to him, mere fallacies, speculations, or delusions, resulting from his own varying and imperfect apprehensions. If he cannot live upon some *certain* grounds, or without faithless fear, he must be oppressed with anxiety and torment, if he has feeling; and, if he have no feeling, he must be involved in the darkness of unbelief, practical atheism, or that sort of despair, which leads to carelessness and indifference, or to all "wretchlessness of unclean living." The pleasures and delights of faith, and hope, and charity, and the things which accompany salvation, are out of the question with such a man. And he will most forcibly prove by his disposition or actions, in some way or other, that he, who has no share in the kingdom of Christ, cannot live out of the dominion of the devil.

It may also be observed, that the Holy Scripture always leads the heart of the believer to love the PERSON of Christ, as well as his work and office

* Luke i. 74.

in the economy of redemption. *Where this personal attachment does not take place, and abide, the professor may very justly question, whether his faith be of the right sort, or rather, whether he has any faith at all deserving that name.* This may serve to detect many prevalent errors of the day, which lead men, [illegible]st firmly and entirely, but to their own [illegible]isdom for the attainment of salv[illegible]ren, and how dry, are the hearts of suc[illegible]low little of gracious effect[illegible] from those, who give them [illegible]sions! Love only can animate, elev[illegible] duty. Duty without love becomes barre[illegible]pted, and commonly a burden. See the lives of men, who act upon the plan of recommending themselves to the divine favour by what they can do of themselves; and they will generally be found, either deeply tinctured with a gloomy moroseness, sufficient to impress others with dismal apprehensions of the nature of religion, or with a mixture of pastimes and amusements, in the full spirit of the world, with which true religion ever was and ever will be found, as incompatible as the worship of God and Mammon.

FOR THE CHRISTIAN's MAGAZINE.

A Letter of the late Rev. JOHN NEWTON, *never before printed.*

[THE Editors publish the following letter of the venerable and eminently pious JOHN NEWTON, with peculiar pleasure. They hope to be furnished with more of his letters, by the friend who has

kindly put this in their hands. He was a correspondent of Mr. Newton, and personally knew him.]

My Dear Sir,

I think I have already prepared you not to expect long apologies, even for too long silence. I ove you dearly, prize your correspondence, and am orry I cannot write more frequently. Let this uffice. It gives me real pleasure, that I can now it down to write to you. I should have been glad if the indulgence months ago.

I believe the best method of answering your last avour, will be to write notes upon the several pararaphs as they occur in course, though perhaps in his interval, you have forgotten the particulars, nd may have here and there some difficulty to recolect the references. I could write a long note indeed pon what I first met with--your very great mistake in considering me as a very great man. If we ould have a personal interview, I think you would resently be undeceived. Your mistake, however, as done me good. A whole quire of invective rom an enemy could hardly have given me so keen sense of shame. The Scripture assures us, that our earts by nature, (like a coin from the same mint,) are ll alike, and I hear my fellow-Christians complain of vils similar to what I feel, and they have the same ight with myself to be believed. Otherwise, I eem to have reason to conclude, there cannot be ne upon earth, who knows the Lord, so inconistent, so evil, as myself.

There is, indeed, a large, (and as I have been eady to think with you,) sometimes a needless isplay of erudition in some of Owen's works, ut it is chiefly when he has the Socinian con-

troversy in view. The Socinians of his day were not such superficial, flimsy writers, as their modern disciples, but men versed in all the branches of learning, the minutiæ of criticism, and the subtleties of logic or sophistry. He undertook to ferret them out of all their lurking-places; he was well qualified for it, and succeeded. I believe this was the principal reason of his method in his Commentary on the Hebrews, and some other of his works. But I cannot charge him with pedantry. And he seems always to have aimed at the edification of plain people, intermixing something savoury and experimental, in the midst of his arguments. Allowance, likewise, must be made for the manner of the times in which he lived. In point of arrangement, and neatness, and avoiding superfluities, our age is certainly improved, but I believe we are rather losers by what is called our good taste; for writers now are mere essayists, and fall, in general, far short of the depth, accuracy, and fulness of such men as Owen, in searching a subject to the bottom.

I thought I had given you my opinion of Halyburton on Natural Religion, &c. I think it a masterpiece; one of the most able performances I ever met with; but I suppose is most read by those who stand least in need of it. If there be such a thing as an honest inquiring deist, I should judge he could hardly avoid receiving conviction from an attentive perusal of that book. But I am afraid there are very few who wish to be undeceived, and therefore, few who will read it attentively.

What you say of Gurnal, reminds me to put another book in your way, (I think the author was a countryman of yours*,) Gilpin on Temptation. I think the perusal of it would throw light upon some of your inquiries. I have only room for a few brief hints.

* He was a native of Cumberland, England.

They that go down to the sea in ships, and do their business in great waters, experience hardships, and likewise see wonders which people who live on shore have no idea of. Many of the Lord's people are comparatively landmen, others are mariners, and are called to conflict, a great part of their lives, with storms and raging billows. I believe, much of the variety of this kind is constitutional. We are at a loss to conceive of the invisible world, and the invisible agents belonging to it; but we live in the midst of them. But it seems to me, that people of very delicate nerves, and those who are subject to what we call low spirits, are more accessible to this invisible agency than others. I am but a landman myself, and know just enough of some of Satan's devices to qualify me to lisp about them. And I account it a mercy, that the Lord, in compassion to my weakness, has encouraged me to pray, "Lead us not into temptation." Satan's power, I apprehend, is chiefly upon the imagination. His temptations may be considered under two heads, the terrible, and the plausible. By the former, he fights against our peace; by the latter, he endeavours to ensnare us in our judgment or conduct. The former are the most distressing; the latter, not the least dangerous. The former are often the lot of humble, tender-conscienced Christians; in the latter he has most success, when we are careless and self-dependent. By the former, he shows his rage and power as a roaring lion; by the latter, his subtlety and address as a serpent or angel of light. His attacks in the former way are so vehement, (as when he fills the mind with dark and horrible thoughts, blasphemies, and suggestions, at which even fallen nature shudders and recoils, which is the case with many,) that his interference is plainly to be felt. In the latter, his motions are so

insinuating, and so connatural to the man of sin within us, that they can not be easily distinguished from the wishings of our own thoughts. I suppose that when Ananias attempted to deceive Peter, he was little aware that Satan had filled his heart, and helped him to the lie. But Satan has a near and intimate connexion with the man of sin. The heart, while unrenewed, is his work-shop, Ephes. ii. 2. and it is the same with believers, so far as they are unrenewed. Therefore I believe he is never nearer to us, or more busy with us, than at some times when we are least apprehensive of him. We have no clear ideas of the agency of spirits; nor is it necessary. The Scripture says little to satisfy our curiosity, but tells us plainly, that he is always watching us, and desiring to sift us as wheat. I believe we give him no more than his due, when we charge him with having a hand in all our sin. I believe he cuts out abundance of work for us all. But the other kind of temptations in which people are rather passive, though they often think themselves compliant, it is not appointed for all believers to feel, at least not frequently or in a violent degree. A fine general representation of them we have in that part of the Pilgrim's Progress, which describes Christians' passage through the valley of the shadow of death. Bunyan had been an exercised mariner in these deep waters, and he writes like one. As tempted souls go through the most distress, so they usually have the most affecting and striking discoveries of the wisdom, power, and glory of the Lord, and acquire a sympathy for afflicted minds, and a skill in dealing with them, which cannot easily be obtained by reading books. Something of this skill may be acquired from a careful observation of others; but experience is the best school. This lesson is, however, so painful to flesh and blood, that we may be thank-

ful if the Lord permits us to pass it over. I have had some little experience of these things, but my situation in Olney, amongst a poor afflicted people, who, from a confined and sedentary employment, (lace making,) are mostly affected with low spirits and nervous disorders, has made me something of a theorist in the business; and I know not but I could write a volume upon it. But no words can adequately express the dreadful tempests some of God's dear children sustain. They pass through fire and floods, but He is with them, and therefore the floods cannot drown them, nor the flame destroy them. I doubt not but the severest part of Job's trials were of this kind. See likewise Ps. lxxxviii.

But I must write shorter notes, or my letter will be long indeed. Trail's three volumes are among the books I highly prize. I am acquainted with Durham, but never read Boston. Indeed, most of my reading was, before my admission into the ministry. The incumbent calls of my office, and a voluminous correspondence, &c. afford me but little time now: and the Scripture, which is always at hand, and expresses the substance of volumes in a verse or two, renders reading other books less necessary: though I would always recommend to young men to read a good deal, provided they are so happy as to make a good choice.

I believe there has not been a Gospel sermon preached at Weston Favell, since Mr Hervey's death; nor can I hear that there is one spiritual person in the parish. His other parish of Collingtree is likewise now a dark place, though there may be half a dozen people there who know something of the Lord. I preached twice a year at Collingtree, for about ten years, but I am now quite shut out. Mr. Hervey's usefulness was chiefly in his writings. A few people in the neighbourhood pro-

fited by him, who, since his death, have mostly joined the dissenters; but he never knew that one soul was awakened in the parish where he lived, though he was in every respect one of the greatest preachers of the age: as plain in his pulpit service, as he is elegant in his writings. The Lord showed in him, that the work is all his own, and that the best instrument can do no more than he appoints. His own mother and sister lived with him. His temper was heavenly, his conversation always spiritual and instructive; yet he could make no impression upon them, living or dying.

I proceeded some way in the book I told you I was writing, but laid it aside in the middle, and have not resumed the design. I found, in writing against controversy, I insensibly caught the spirit of it; though I was not angry, I was growing minute and dry. If the Lord please, I will begin again *de novo* sometime, but I mean to limit myself to about the size of a six-penny pamphlet. I hardly expect to see prejudice give way every where, and Christians of all parties, all loving each other fervently; but I hope there are a few individuals of every party, who will enter into the views of their Lord, and cheerfully express their love to all who love him in sincerity.

I did not suppose that the Seceders, or any other spiritual people, confined the Church of Christ within their own pale, by express or positive declaration; but till I was acquainted with you, I thought the Seceders made a point of having as little communication as possible in spirituals, beyond their pale. If you are a proper specimen of the body you belong to, I have reason to be ashamed of thinking so harshly of them. But as I ought not to have judged of the whole, by the very few who have occasionally fallen in my way formerly, so, perhaps, I

should be in the other extreme, if I should suppose the majority of them are like you. Indeed, I believe all denominations, as such, abound with bigotry in favour of their own side; and that the ministers and private Christians in each, are more or less freed from it, in proportion as they are favoured with more of the unction of the Holy Spirit, and as they have more opportunities of observing his work carried on amongst other parties: and perhaps the most catholic-minded Christian upon earth, has more bigotry in him than he is aware of. To esteem all modes and forms of worship, as equally agreeable to the Scriptures, or conducive to edification; or all difference of sentiment amongst those who hold the Head to be of no real importance, is quite a different thing. We have a right to judge and act for ourselves, and to follow the light we have received, and are only blameable when we censure or dislike others, only because they do not exactly see with our eyes, in matters which are not essential. But I need not enlarge upon this point, nor could I express my own sentiments more satisfactorily than by transcribing what you have written upon it.

I am indeed comparatively happy at Olney, in my ministry. Our lot is cast at a distance from the various winds of doctrine, which in many places occasion so much trouble and so many disputes; so that I have only to declare the truth, unmixed with controversy about it. I could only wish for an out-pouring of the Holy Spirit, to reveal the truths of the Gospel to many, who, though they are well content to hear them, and would hardly bear to hear any thing contrary to them, are yet strangers to their power and influence. Alas! a large majority of our congregation are, I fear, sermon-proof.

They come to the house of God, and return, like a door upon its hinges. Yet, through mercy, we have little or nothing of the Antinomian spirit amongst us. Very few, whom I do not think believers, are so far blinded as to think themselves so, or have a desire to pass for such. They know they are not; and, if asked the question, will acknowledge, that if they die as they are, they must be lost. But, alas! they do not lay it to heart.

As it is now pretty generally known, that the Lord was pleased, in his best time, to answer my desire, and give me an entrance into the ministry, another letter added to the Narrative, could hardly be said to give information upon that point: and the circumstances which led to my admission, were too personal and uninteresting to deserve the attention of the public. Therefore, though I am sorry to be backward to any thing you propose, I think any addition to the Narrative unnecessary, and that I have written enough already upon the subject of my insignificant self.

I thank you for your friend, Mr. ——'s, verses. I am pleased with his mention of me, so far as it gives me hope that he remembers me in his prayers. For the rest, as I hinted to you, a journey to Olney would soon convince him how much he overrates the poor curate there. If you look over the third and sixth letters of the Narrative, you will judge how I ought to be affected by the handsome things which you and your friend are pleased to say of me. I trust I have tasted that the Lord is gracious, and that it is the desire and joy of my soul, to proclaim the power of that divine *attraction*, which could draw so vile a wretch to himself; of the mercy which could pardon such a sinner, and extricate him from such a state of wickedness and misery. O! if my heart were not still vile beyond expression, the

commendation of the whole universe, could have no other effect than to cover me with blushes and confusion. Ah! dear Sir, what would you have thought of me had you seen me when I lived at the Plantanes? The sight of me would have been offensive to your eyes, and my speech would have struck you with horror. Miserable and despicable in every view; pinched with want, and the common mark of scorn and insult, my whole wretched amusement and pleasure, seemed to lie in blaspheming the name and person of Jesus, and in feeding my imagination with schemes of wickedness, which I had not opportunity to perpetrate: and now it seems, I am to be compared with my namesake, Sir Isaac*. The Lord has since given me a name and a place among his children, favoured me with the friendship and love of many of his most honoured and excellent people upon earth; and I have reason to thank him, likewise, that he has given me an habitual recollection of these past dreadful scenes; so that there is seldom a day of my life in which my thoughts are not led back to my former state of estrangement from him, and that pre-eminence of wretchedness into which my sins plunged me. I hope he has often sanctified this review, to abate in some measure the force of the temptations I have been since exposed to, to think myself something. If he gives me a liberty in preaching, or enables me to write a letter to please a fellow-worm, should it not suffice to keep me from being elated? to remember that I am the same person, who once delighted to treat him as an impostor; to rank him with, or, upon the comparison, below *Mohammed?* or to think that some of my unhappy companions, (as I have reason to fear,) perished in their sins, who had just cause to charge the ruin of their souls to my account? For Satan himself, had he been

* Sir Isaac Newton.

upon earth in a bodily shape, could hardly have been more industrious in tempting to infidelity and profligacy, than I was.

You have kindly sketched me out abundance of employment. I need not now complain for want of subjects, if I had but ability and leisure to fill up your plans. But if you were here a few days, a better knowledge of *me* and of my situation, would convince you, how unable I am to answer your desires. Judge by this one instance: I have longed to thank you for your last letter from the day I received it, and yet almost five months have elapsed before I could set about it. Do not imagine by this, that my time is incessantly taken up with business of real importance. I hope I am not quite idle. But, alas! as I grow in years, an indolence grows upon me; I cannot do as I would, nor even as I once could.

The letters I have thoughts of publishing, will be real correspondence; letters of friendship; returned to me by friends for that purpose: some of them written more than twenty years ago. I believe there will be two volumes of them. I suppose they will contain the substance of the little the Lord has taught me upon a variety of subjects, but very few points in detail; as not one of them was penned with the most distant view to publication.

I have likewise upwards of three hundred hymns*, which I purpose to prepare for the press, in the course of the winter, if the Lord spares me so long, and favours me with health. If I live to see these two designs completed, I believe I shall try to retrench my pen, and apply myself more closely to the word of God and prayer. For I have more reason than Mr. Hervey, to be ashamed, that I have writ-

* These hymns have been since published under the title of Olney Hymns; and the letters above mentioned, under the title of Cardiphonia.

ten so much, and read so little; and have read so much of other books, and so little of the Scriptures.

I could hardly believe my eyes when I read your age. Twenty-four years and a half! O, you are highly favoured! I was almost as old before I quitted the chair of the scorner. May the Lord preserve your life and health, and bless your studies. I hope he has much for you to do. It is an honour and a favour that he has so soon admitted you into his interior school—I mean the school of the cross. My short-sighted regard would wish your trials to be very few, and very light. I can venture, however, to premise, that you shall not have one too many or too heavy. He will do you good, and enable you to do others good, by them. You will find your strength according to your day, and all shall contribute to enlarge your experience of his wisdom, power, and goodness. You are his, and not your own; therefore, he has a right to put you in any situation which he sees most conducive to manifest his glory and to do him service: and he is rich enough to make you abundant amends for all you can suffer for his sake. Be of good courage and he shall strengthen your heart.

* * * * *

Have you read Ganganelli's letters? They are, in my judgment, admirable. Doubly so, considering from what quarter they came. But I must break off. I seldom write such long letters as I do to you. Mrs. N—— sends her hearty love and best wishes to you. She hopes you will see her sister.

I am,

Dear Sir,

Your affectionate friend and servant,

JOHN NEWTON.

Olney, Bucks, 10th July, '78.

RELIGIOUS INTELLIGENCE,

FOREIGN.

FROM THE CHRISTIAN OBSERVER.

The London Society for Promoting Christian Knowledge.

THE report of the Society for promoting Christian knowledge, for the year 1810, has recently been published. From this it appears that the new edition of the Welsh Scriptures, with the Common Prayer and singing Psalms, amounting to 20,000 copies, which the society resolved in March, 1805, to print for circulation in Wales, is now in a course of distribution. The whole charge of this edition, with the binding in calf, is defrayed by the Society, and copies are furnished to any of the inhabitants of Wales, through the medium of the Bishops, or any other members of the Society, at six shillings each, which is considerably less than half the prime cost. This intelligence was communicated to the principality in a circular letter addressed by Dr. Gaskin to the members of the Society residing within it. "The communication," it is added, "has been received with great satisfaction, and numerous applications are made and continues to be made for copies." "The society cannot but feel grateful to Almighty God, that they are thus enabled to dispense the sacred records of His holy word, and the pure apostolical Liturgy of the Church of England, amongst a people so anxious to receive them; and they continue fervently to supplicate the great Head of the church, that these their efforts may be productive of lasting good, to the glory of his name, the enlargement of his fold, and the eternal salvation of souls." To this pious prayer we add our cordial amen!

Five thousand copies of the Common Prayer in the Manks language have also been recently printed and distributed in the Isle of Man, at a little more than one third of the prime cost.

The number of subscribing members to this institution is now 3,560, of whom about 475 have been added since the be-

ginning of 1809. The number of schools under their direction is 116, containing about 5,000 scholars. The number of Bibles sent to the members during the preceding year is 8,760; of New Testaments and Psalters, 12,540; of Common Prayers, 19,060; of other bound books, 19,440; of tracts, 120,236. Besides which, 773 Bibles, 2,629 New Testaments and Psalters, 76 Common Prayers, 424 other bound books, and 6,114 tracts, have been sent gratuitously to the East-Indies, to the Royal Navy, and in various other channels. We observe a very proper note at the end of the Society's list of books. It apprises members that the packets of books which they receive on the terms of the Society, ought to be paid for within three months after they have been received; and that no books on the Society terms will in future be granted to any member who is in arrears for two years' subscription, or the amount of five pounds for books.

In this Report are inserted resolutions on the subject of auxiliary societies, to be formed in the different dioceses throughout the kingdom*.

The expenditure of the Society, from the 13th April, 1809, to March 29, 1810, amounts to about 16,000*l.* Of this sum, about 12,400*l.* have been paid for books, &c. including the Welsh Scriptures, the Manks Common Prayer, and some prayer books for the Danish prisoners in Great Britain. The expense of the East-India mission is 1,208*l.* and of the Scilly mission, 387*l.* Upwards of 700*l.* more are expended in different charitable purposes; and the remainder in salaries to officers, and various contingent expenses. The receipts are to a similar amount, and consist of benefactions and legacies, 1,177*l.*—subscriptions from members, 3,033*l.*—receipts for books, &c. 6,230*l.* (besides 5,000*l.* of arrears still due)—dividends of various funds, of which 646*l.* are specifically for the East-India missions, about 5,100*l.* The remainder consists of a remission of the Income tax, 308*l.* and the produce of an estate, 168*l.* The account of the society's funds is followed by a statement, which has also been separately circulated, with a view to repel a prevalent opinion that the income of the Society exceeds its annual expenditure, and is in an accumulating state, and to prevent the donations which would otherwise be made to them from being diverted into other channels. So far is this opinion from being correct, that in the year ending April, 1809, it was necessary to sell 1,765*l.* three per cent. stock to meet the excess of their expenditure over their income; and at the last audit a sum of 3,020*l.* re-

* These Resolutions are omitted.

mained due to the bookseller and printer, which was over and above the amount of their receipts for the year. The Board, however, trust, "that that gracious Providence, which for more than a century past has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of Christ, will still furnish the means by which these objects may be pursued with increased activity and vigour." We very sincerely hope that this may be the case, and that the Society for promoting Christian knowledge, laying aside all prejudice and partial affection, will devote itself with energy and simplicity to the one great object of its institution,—the universal dissemination of the pure, unadultered Gospel of Jesus Christ, and him crucified.

We now come to the account of the Society's Protestant Mission in the East-Indies, for the year 1809.

The Rev. Mr. Pæzold having written that the spirit of refractoriness and disorder which had appeared in the Malabar congregation at Vepery, had been in part subdued by means of the Secretary's letter in the name of the Society, but that a few still continued refractory; the Society intimated to Mr. Pæzold, in reply, that the ancient rules of the mission ought to be observed as strictly as possible, and that the government of the country, they trusted, would protect their missionaries from disturbance. This the government had shown itself willing to do. From a subsequent account it appears that things were more quiet.

Mr. Pæzold, in January, 1809, visited the Christians at Pullicat, to whom he preached several times. He administered the Lord's Supper to thirty-nine Portuguese and twenty-three Malabar Christians, and baptized twenty-three children. He also visited and consoled the aged and infirm. In February he went to St. Thomas' Mount, and on his arrival found all the good people assembled to hear the Gospel preached to them in their own language. Two Roman Catholics were received into the congregation, and seven heathens were publicly examined and baptized, who had been under instruction for some time. Before he departed, the people gave him the contents of their alms-box, about nine pagodas, for their poor fellow Christians at Pullicat; and though poor themselves, they promised, should God bless their undertakings, to continue their weekly collections for the same purpose. Mr. Pæzold has sent extracts from his diary, from which it appears, that the religious duties of the mission had been regularly performed by himself, in conjunction with the catechists and schoolmasters. The number of communicants in the native congregations on Easter-day, was nearly 200, who were all quiet and peaceable Christians.

The Rev Mr Holzberg writes from Cuddalore, that his labours in the mission have been uninterrupted. In both the English and Malabar congregations many have heard the word profitably. His school, consisting of twenty children, was under the care of a very able and worthy schoolmaster, called Pitshey-Mutton, who had been recommended by Mr. Kolhoff, of Tanjore. In 1806 he had baptized nineteen children and six adults: the communicants were eighty-two. In 1807 he had baptized four children and three adults: the communicants were ninety-eight. In 1808 he had baptized fourteen children and nine converts: the communicants were 102. He had dispersed books and tracts in great numbers.

The Rev. Mr. Pohle writes from Trichinapoly, expressing his great satisfaction in the appointment of Mr. Horst one of the Society's missionaries. He observes, that in consequence of the age and infirmities of the country priest, Sattianaden, and of the state of the southern congregation, ideas were entertained of ordaining according to the rites of the Lutheran church, two or three of the fittest catechists, that they may administer to the Tanjore and southern congregations.

The Rev. Messrs Kolhoff and Horst, the missionaries at Tanjore, speak of a Brahmin of whose conversion to Christianity they had good hopes. This Brahmin was willing to be employed in any situation in the mission; but the income of the Tanjore mission being already inadequate to their most necessary disbursements, the missionaries were under the painful necessity of directing him to look out for assistance from the missions on the coast. A great part of the revenues of the country, were formerly allotted by the Hindoo kings, to the support of heathen temples and Brahmins; and this appropriation is continued by the British government. When a Brahmin, therefore, resolves to embrace Christianity, he not only draws on himself the indignation of his order, and of all other Hindoos, but forfeits all the privileges and emoluments he formerly enjoyed. Of course he has none to look up to for assistance in obtaining a livelihood, but to Christians.

The native fellow-labourers had continued to assist Messrs. Kolhoff and Horst in preaching the word of God to Christians and heathens, and had visited the country congregations in a variety of places, exhorting them to live as became Christians. Sattianaden had been employed in dispensing the Sacraments in various places. They complain much of the want of more Malabar Bibles and Testaments in all the congregations; and they state that great pains had been taken to

mure the children under their care to habits of profitable industry. They mention the zeal shown by several members of the congregation at Buddaloor to act according to their Christian engagements. The Christians, it appears, have been often prevented, by the heathen civil servants of the Company, from attending public worship on Sundays, being called to work on that day. A strict order had been given, by a late excellent collector, that no Christian should be obliged to work on Sundays; but this order, it seems, is not enforced.

Buddaloor was the very place where the late Mr. Swartz was robbed of his gold stock-buckle. At that time there was not a single Christian there, but now there is a great number, as may be seen by the account of this mission for 1794.

The increase of the Tanjore congregation is stated to be 35, viz. 2 Hindoos of high cast, 4 persons of the Kalla cast, 5 of the Palla cast, 15 Pariars, and 9 Papists. The communicants were 253.

The Danish Missionaries at Tranquebar had been put to great inconvenience by the interruption of their usual supplies from Copenhagen, and had applied to the government

cessors in the mission, more particularly as having made an unwarrantable compromise of principle, in the indulgence shown to their converts on the subject of Cast. Messrs. Cran and Desgranges, in their Journal of the 5th of March, 1805, soon after they had arrived in India, observe, "Our two lads," (Christian lads, we presume,) "are sick, but they will eat nothing which our cook dresses as he is of the Pariar cast. Is it not the duty of Missionaries to adopt some plan for abolishing the cast among their converts? If we were to tolerate it, we should soon have wonderful accounts to transmit to our friends in Europe of our success: but the scriptures must be our guide." The defence of Messrs. Kolhoff and Horst, to the charge which they conceive to be insinuated in this passage, is as follows:

"From the commencement of the mission on this coast, it has been the uniform practice of all the Missionaries to instruct the converts from heathenism in the truths of Christianity, to insist upon their leading an holy life, and showing that they are Christians, by loving God above all things, by considering all men of whatever denomination, religion, or cast, as their neighbours; to entertain a hearty good will towards them, and to do them all the good in their power; but, never did they insist on any person who wished to embrace Christianity, to renounce his cast.

"To desire a man to renounce his cast, signifies to require, (for example,) a man of the high Seyva or Wellaler cast, who is accustomed from his infancy to live only upon vegetables, to eat meat, to enter into a close connexion, or to level himself with the lower classes, and to intermarry with one another, (e. g.) with the Pariars, a cast, who, from time immemorial, have made themselves disgustful to all other classes of the natives, by their inattention to, and disregard of cleanliness, and particularly by feeding upon carrion. And although our Protestant Pariars are not allowed to use such detestable food; yet as their heathen and Romish relations are not debarred the use of it in like manner, the aversion of well-bred persons to enter into the closest connexions with a class of people, (at least until every vestige of such filthy propensities shall have been effaced,) is founded upon reason and decency; and we do not feel ourselves warranted to require of the higher ranks such an unscriptural surrender of their birthright, to which no nobleman or gentleman in our own country, would ever submit.

"As we presume that the equity of such a demand cannot be proved by any precept in the sacred oracles, nor from the practice of the apostles and primitive Christians, and as be-

sides, such a demand might be productive of fatal consequences, we have taken care to follow the same mode of acting as our predecessors have done, with regard to this Brahmin. We were, however, much pleased in learning that he had made no objections against vegetable food, prepared at his request by a Wellaler, who, though of a high cast, are inferior to that of the Brahmins."

Messrs. Kolhoff and Horst likewise advert to two other passages in the same number of the Missionary Transactions, which they consider as levelled both at them and at the chaplains of the East-India Company. "We have reason to believe," say Messrs. Cran and Desgranges, "that there are many friends in this place, who will gladly assist and protect missionaries who are *truly* devoted to the work." "May God incline the heart of one of our directors," they say in another place, "or of some *experienced* minister," (we copy their Italics,) "to come and preach in English, and erect the Gospel standard here."

Now we think that the first and the last of these remarks, (we see nothing objectionable in the second,) are very silly, and, perhaps, a little "conceited;" but they might have passed in a private communication. We think it much more inexcusable in the Directors of the Missionary Society to have published them to the world. At the same time we think that no one who reads them will think that they deserved a grave and serious refutation from Messrs. Kolhoff and Horst, or that it was consistent with the accustomed reserve and dignity of the Society for promoting Christian Knowledge, to make themselves a party in the dispute.

DOMESTIC.

The plan of a Theological Seminary adopted by the General Assembly of the Presbyterian Church in the United States of America, in their sessions of May last, A. D. 1811; *together with the measures taken by them to carry the plan into effect.*

INTRODUCTION.

THE report of the Committee, appointed by the last Assembly, to draw up a Plan for a Theological Seminary, was

reads, and, after being corrected and amended, was adopted, except the 7th and 9th articles, which were referred to the consideration of the next Assembly. It is as follows, viz.

Inasmuch as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man; and considering, that in the attainment of this object the dispensation of the Gospel is principally instrumental; it is manifestly of the highest importance, that the best means be used to ensure the faithful preaching of the Gospel, and the pure administration of all its ordinances. With this view, therefore, institutions for the education of youth intended for the holy ministry, have been established in all Christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the Church. Hence the founders of the Presbyterian Church in the United States of America, did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools, for the education of youth for the Gospel ministry. So rapid, however, has been the extension of this Church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and affectingly demanded. Circumstances also do imperiously dictate, not only that the labourers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have ordinarily been for the arduous work to which they must be called. Influenced by the views and considerations now recited, the General Assembly, after mature deliberation, have resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish a new Institution, consecrated solely to the education of men for the Gospel ministry, and to be denominated, *The Theological Seminary of the Presbyterian Church in the United States of America.* And to the intent that the true design of the founders of this institution may be known to the public, both now and in time to come, and especially that this design may at all times be distinctly viewed, and sacredly regarded, both by the teachers and the pupils of the Seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of

Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not to be ashamed*, being qualified *rightly to divide the word of truth*.

It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning: believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church, men who shall be able to

to such as are destitute of the stated preaching of the Gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

It is finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted* to the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.

ARTICLE I.

Of the General Assembly.

Section 1. As this Institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron, and the fountain of its powers. The Assembly shall, accordingly, ultimately sanction all its laws, direct its instructions, and appoint its principal officers.

Sect. 2. The General Assembly shall choose a Board of Directors, consisting of fourteen ministers, and six ruling elders, by whom the Seminary shall be inspected and conducted. This board of directors shall be chosen triennially, except that the General Assembly may, annually, when necessary, fill up the vacancies occasioned in the board by death, resignation, or incapacity to serve.

Sect. 3. All professors of the Seminary shall be appointed by the Assembly. But in cases of necessity, the board of directors may employ a suitable person to perform the duties of a professor, till a meeting of the Assembly shall take place.

Sect. 4. The General Assembly shall, at all times, have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering, or amending them; but, in the exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by an unanimous vote.

ART. II.

Of the Board of Directors.

Section 1. The board of directors shall meet statedly, twice in each year; once in the spring, and once in the fall,

and oftener on their own adjournments, if they shall judge it expedient. A majority of the board shall be a quorum; provided always, that of this majority, six, at least, be ministers of the Gospel.

Sect. 2. The board shall choose, out of their own number, a president and secretary. In the absence of the president, the senior member present shall preside.

Sect. 3. The president of the board, or in the event of his death, absence, or inability to act, the senior member for the time being, shall, at the request of any three members expressed to him in writing, call a special meeting of the board of directors by a circular letter addressed to each; in which letter, notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least twenty days before the time of said meeting.

Sect. 4. The secretary of the board shall keep accurate records of all the proceedings of the directors; and it shall be his duty to lay these records, or a faithful transcript of the same, before the General Assembly, annually, for the unrestrained inspection of all the members.

Sect. 5. Every meeting of the board of directors shall be opened and closed with prayer.

Sect. 6. The board of directors may make rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the prescriptions of this plan, or the orders of the General Assembly.

Sect. 7. At the commencement of each stated spring meeting, the whole plan of the Seminary shall be distinctly read before the board of directors.

Sect. 8. The board shall direct the professors of the Seminary, in regard to the subjects and topics on which they are severally to give instructions to the pupils, so far as the same shall not be prescribed by this plan, or by the orders of the General Assembly.

Sect. 9. It shall be the duty of the board of directors to inaugurate the professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.

(To be continued.)

THE

CHRISTIAN'S MAGAZINE;

ON A NEW PLAN.

No. IX.] SEPTEMBER, 1811. [Vol. IV.

THE following Narrative, together with the reflections, we extract from the Miscellaneous Works of James Meikle.

On board his Majesty's Ship P———d, commanded by M. A. Esq. Dec. 1759.

MR. D. L. had been religiously educated, but had early been led astray, though not without convictions, which he too often stifled. He had been in the navy for some years, where his course of life was much of a piece with that of others.

In December, 1759, being a little indisposed, he staid much below, (for he was a midshipman,) and read a good deal in the "Gentleman Instructed." It was observed, too, that he chose to be much alone, which was impossible but when in bed; so that I have seen him scarce six hours up through the whole day. I asked him how he could sleep so long? He told me, that he slept not four hours out

of the four and twenty. His countenance was sad, and something seemed to sit heavy on his soul. Two things I observed with joy: 1. He read frequently in the Scriptures; 2. He could speak, yea, be in a passion, without dropping an oath, which before was too habitual to him.

Some time passed on without any remarkable alteration; but on a certain Sabbath evening, he was so uneasy in his mind, that he could not keep from throwing his body from side to side, and groaning inwardly. I was going to speak to him, when he asked if he could get some drops for a sinking of spirits? But I knew the cause was what no medicine could remove. He went immediately to bed, so that we were prevented from conversation about his situation at that time, and it was some time before an opportunity occurred. One night, however, being alone, we introduced the subject, when he burst into tears, and told me, that he had suffered what no tongue could tell; and that he was at such a pass sometimes, that, had it not been for his immortal part, he could have thrown himself overboard. I reminded him of the freeness and fulness of grace to repenting sinners; for he seemed rather to need comfort than conviction, and rather to verge on despair than presumption. He said he durst not despair of the mercy of God, but at times there was such a weight on his heart, that he could scarce support it, and that sometimes surely he was delirious. "O what I would give," says he, "for a quiet mind! and what is all the world to me without it?" I told him, that sin was bitter to all, either in a sincere and godly sorrow, or in that place where repentance comes too late; and that it was better to travail in the pangs of the new birth, than to live and die without one serious thought; and that though his condition was hard, yet it was hopeful.

It was now Frebruary, 1760, and we were lying on the coast of France. One day, when he was very uneasy, I gave him the 77th Psalm, which he read, and burst out in tears. I told him, if God dealt so with his favourite ones, could he think it strange, when Heaven had been waiting for him for years and days, that God's hand should lie heavy on him for some time, if there might be mercy in the end. A gentleman asking him if his head ached, "Oh!" says he, after he was gone, "it is not my head, but my heart." Those that slept near him took notice of him: for in the night-time he could not forbear crying out in the anguish of his soul. He longed greatly to be free from a man-of-war. I advised him to write his case, and his resolutions against sin, and that he should make a solemn engagement to God.

Feb 20. He slept little or none all night. On the 21st he said, "Had I ten thousand kingdoms, I would give them all for a quiet mind." A little after he cried, "O how contentedly could I live a beggar all my life-time, with this proviso, that I lived in ease! Oh!" added he, "how miserable a wretch am I, who rest neither night nor day!" I asked him if it was any particular thought, or the fear and apprehension of wrath, which made him so uneasy? He said, sometimes he was driven almost to the brink of despair; at other times there was an insupportable weight on his soul that he could not account for, nor, by all the arguments he could use, get rid of; that he was sometimes afraid of being driven to do violence to himself; at other times base suggestions were thrown into his mind, which made him very uneasy; and what added to all, was the dread of continuing long in that condition. I advised him to amuse himself with reading the Scriptures; that God might be found in his word read, as he

had not the opportunity of hearing the word preached; and to be frequently in prayer. He said he was in that exercise often; but when he was in such anguish of soul, he had no composure of mind to pray; "for," says he, "I surely am delirious at times." I told him I was afraid Satan had his hand in it, for he endeavours to drive men to opposite extremes; to presume on the mercy of God, while they are following the ways of sin; or to despair of it, when leaving the paths of vice. "My comrades," says he, "observe me now, which makes me a little uneasy; for they could see him at times tossing and tumbling in his bed; and concern dwelt on his countenance. I gave him the 42d and 43d Psalms to read, and we continued in discourse a good while, which diverted his melancholy thoughts.

At night, as he had long wanted sleep, he got some drops of laudanum. Next day he told me he had never shut his eyes till four in the morning, and then but for a little. He said his legs trembled under him, and that sometimes he himself trembled. He was pretty quiet through part of this day, and at night was invited to some company; but eating little, and sleeping less, a small quantity of liquor made him merry, and his comrades congratulated him on his recovery, as they called it. But next morning his anguish was so great, that tossing things from him, they said among themselves he was gone mad. He rose, and seemed very disquieted; "Oh!" says he, "I have had hardships, but all that ever I had were less than nothing to what I have now; for," says he, "a wounded spirit, who can bear?" I advised him to write his case, and resolutions as to reformation, which might be an useful memorandum to him in time to come. He read the 102d Psalm.

On Sunday, the 24th, an old acquaintance came

a-board to see him, and he made a great deal too free with the Lord's day; he diverted him pretty much, but their discourse had nothing sacred or serious in it. Next day, he felt himself very uneasy, and said he deserved it for yesterday's works. He complained of his sight being weak, his memory worse than usual, and his judgment greatly gone; from which circumstances I concluded he had some bodily disorder, and even, after all, I was afraid that his sorrow was not thoroughly godly, but durst not judge the small beginnings of grace; nor durst I lay open to him his desperate condition, lest he had been driven to despair at once.

March 1, 1760. Going to his bed, I found him in tears, and asked him how he was; he said the arrows of the Almighty were piercing his spirit. Afterwards he said, "I am a reprobate!" I told him that it was no sign of being a reprobate to be afraid of being one; but, besides, that it did not concern us to trouble ourselves with unrevealed things. A little after, says he, "But I think this is a sign of it, that I can find no rest; this is surely divine wrath." I said, chastisement was a sign of sonship, for it was sons, and not bastards, that endured it. "Oh!" says he, "in a little time I shall go down to the silent chambers of the grave!"

2. Sabbath, in the morning, I found him very uneasy, and he told me that he had never shut his eyes all last night, so that he did not expect to live long. I asked him what kept him awake? He said, when he was about to fall into slumbers, some fearful thoughts made him start. I reminded him of last Sunday's work; he said it had made him very uneasy. I read to him some portions of Scripture, and he lamented that our situation would not let us join in prayer, but begged me never to forget him when alone.

3. In the morning he told me he had slept none all last night also, and said he was going the way of all living, and wanted to hear some words of comfort. We spoke a good deal, but he said he was afraid he was an atheist. I asked him, Did he not believe there was a God? "Sometimes," says he, "I do, and sometimes not; and these are the thoughts that torment me, for I think God will never have mercy on me, when such thoughts come into my head, and thence arises my pain; sometimes, too, I am made to doubt if there be a future state." I asked him if these doubts gave him pain, or if he admitted them as favourite opinions? "No," says he "it racks me that ever they come into my mind; and then how can I believe, or expect mercy from God, when at any time I doubt of his being?" I told him they were suggestions of Satan, and I produced some arguments to confirm him in the belief of a God and a future state.—"But," says he, "God will punish me for these thoughts." I told him, if he strove against them, and mourned over them, they were his affliction but not his sin. He would often cry for mercy: "O!" says he, "I would give a world of worlds to be in your case!"

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On the following day, he sent for me, and desired me to speak with him; and that we might not

lay a false foundation in so weighty a matter, I laid before him the heinousness of his past life; how he had sinned against a good education; against the cries and checks of his own conscience, and against his knowledge; had blasphemed the sacred name of God, and profaned his holy day; wallowed in uncleanness, and committed all sin with greediness, and that not only for months, but for years, even while Heaven prevented him with mercies, and exercised patience towards him. At which, observing him to shake in his bed, I asked him what made him to tremble? He said it was horror. "But then," said I, "cast your eye to the other side, and see that the blood of Christ cleanseth from all sin; that though your sins were like great mountains, the sea of meritorious blood could cover them; though your iniquities were like thick clouds, God could blot them out." He put up many petitions.

8.—When I saw him, "Now," says he, "what thoughts think you come into my mind? That I am not chargeable with my sins, since I have not free-will; for how can I help committing what I have not a free-will to forbear?" I told him that no man, either in a gracious or a natural state, was necessitated to do the duties, or commit the vices proper to either state, as a stone tumbles down hill by its own weight; for the will of the sinner, through natural depravity, went always spontaneously after what was bad, and the will of saints, who are made willing in a day of power, being renewed, sweetly inclines towards what is good; therefore is that expression, "I will draw them with cords of love, and bands of a man." No man now has his will alike free in the choice of good or evil, for that would suppose him to be in the same state with Adam before the fall, but his will is always prone to that which is evil, till renewed by grace.

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"Then," says he, "as I had not grace, how could I but choose that which was evil?" Well, said I, whose sin is that? This is your depraved state, the effects of original sin conveyed to you from your first father Adam, for which you justly may be damned, though you had not committed one actual transgression. But how often have you sinned against light and the upbraiding of your conscience, so that, with the heathen, you are without excuse. He said, he argued against these thoughts, yet they still recurred. I told him he ought not so much as to entertain them, even to argue against them, to his own trouble, but believe what God had said, "O Israel! thou hast destroyed thyself." Then he breathed many requests to be freed from these thoughts, and we talked a good while together.

One day hearing one swear, "Oh," says he, "that was the way I used to express myself!" Another time he said, "How shall I know that my repentance is true? What if, were I to get better, I should return to my sinful way?" I told him to be sincere toward God, and rely on all-sufficient grace.

9.—I asked him, how he was? "He said, I am dying under the hand of a mighty and just God; but were I reconciled to him, I could leave the world willingly." He had slept none that he knew of all last night. He said he had some rays that refreshed him greatly, but they were gone. I found him always in prayer. "Oh," says he, "I desire to be found in him, not having mine own righteousness, but the righteousness of Christ my Saviour."

The same day, when I visited him in bed, "Oh," says he, "my heart is risen up in rebellion against God! I was thinking," says he, "but what I dare not tell you; I am in despair, I am in the agonies of the damned!" Upon which I spake to him, and

told him God was as willing to save him as he was to be saved. "How know you that?" says he. "From the Scriptures of truth," replied I, "through which we should have comfort." Then he said, "O Lord, banish, banish, banish these thoughts, and let me get the victory, through Jesus Christ, my Lord."

Going to him again, I asked how he was? "Oh," says he, "in a miserable condition. I thought before I was bad enough, but now I feel the height of misery; these thoughts torture me." "But do they not beget an uneasiness in you?" "Yes," said he, "Well, what is that from?" "Why," says he, "from the dread of eternal wrath. O, my dear Mr M——, could I be like you!" A little while after, "Oh," says he, "a godly state is an happy condition! O were I in that state! I pray with my mouth, but my heart goes not with my mouth; I desire, but desires will never do. Every one desires to be saved. Oh! my condition is miserable, for I feel the agonies of the damned, for I cannot have honourable thoughts of God! O villain that I am, to have such thoughts of God! I was disquieted before, and could not tell for what, but now I plainly see it is these thoughts that torment me." I spoke a little to him. "I know," says he, "that so and so I should think and believe, but I cannot." I spake of getting something for him against night, to procure a little rest, which he had wanted so long: "Oh," says he, "how can my body rest with an afflicted mind; afflicted with the fear of that awful and tremendous God who will justly punish me?" A little after, he said, "O what I must endure to eternity! This is a dreadful thought!" He said, he was torn with awful thoughts: "Oh! must I die and perish eternally? Oh! did I ever think to come to this! but he has justly given me over for my former sins." A while after, I asked him if he

was like to fall asleep? "How," said he, "can I sleep, who have nothing to expect but everlasting misery?" I bade him not think so hardly of himself: "O but," says he, "my heart condemns me, and God is greater than my heart."

I went, and many others, to see a man that had drunk himself to death in a short time with spirits. When I returned, "Now," said I, "there is a soul departed into the other world without one serious thought." "Oh!" says he, "it were better for me to die so, than have such thoughts as I have: for," adds he, "I am ashamed to tell you what thoughts come into my mind; sometimes I think God is merciful; but then, how is it that he damns the heathen?" I told him, "God, as an absolute God, could not show mercy to sinners; it was only in Christ." I asked if he inclined to sleep? "Oh!" says he, "I shall sleep no more, till I sleep my long sleep."

About midnight I left him, and about five next morning went to him. "Oh," says he, "here is a dismal spectacle." He had slept none. A little after, he rose and walked to and fro in great agony. "O," says he, "I am in the torments of hell!" Then to himself, "O Lord, I beseech thee, have mercy on me, and change my heart. O save me, save me! I resign myself to thee," and many such like petitions. He read, at my desire, the 12th psalm, and we had much arguing.

In the afternoon he fell into some short sleep, and in that time he dreamed he was at home, (in Ireland,) and had got the better of all his afflictions. A while after, I asked him how he was; he said he had some more comfort, but his gloomy thoughts still returned to him, against which he struggled still.

Next morning he sent for me about five o'clock.

and told me that he had been pretty quiet all night, though he had slept none; but that, when he was about to fall asleep, he thought himself just dying, which made him start from his sleep. I told him it was but a wild notion, and to banish it. Sometimes through the day he was very uneasy, and told me it was because he could not condemn himself. After walking a while by himself, he said he had gotten the length to see himself guilty, and God just, so as to sorrow for his sins; "but," adds he, "how is it that I am full of horror? I thought that godly sorrow always had a joy in it." I told him that sorrow and joy could not be at one time in the same breast, but that godly sorrow ended in joy, and that he ought to wait for it. A little after, says he, "I am in a black despair;" and in little more, "Now," says he, "I am easier." He continued some time so, and called for a piece of paper, and wrote something on it; afterwards says he, "I think myself in a new world." I bade him be thankful.

That same evening he was invited into another birth to sup; he went, and continued two hours; but the company was not what he should have been in, for they profaned that great name by which we must be saved. He went pretty quiet to bed, but was up before me next morning. I could not help thinking he was a little delirious, though he spoke sensibly. I asked him how he was; he said he was for ever lost! I bade him not talk at such a rate: "What else," replied he, "can I conclude, when I can neither condemn myself, nor repent?" I bade him make his request to him who could pour out on him the spirit of mourning and supplication. He said he could not pray, and durst not lift up his face to God. I was stupified at these expressions, while he added,

" How can I seek forgiveness of these sins, in committing which I cannot be convinced I am guilty?" on which I renewed the argument with him. A little after, "Oh," says he, "it is all over with me!" Then again he says, " I am as sure of going into misery as I am sitting here!" Then looking wistfully on another messmate and myself, he says, "Oh! I must leave you all, and go into everlasting misery! I cannot pray; is not this a deplorable condition? I cannot repent; Oh! I feel my heart," clapping his hand on his breast, " torn with agonies." A little after, he says, " You shall see" —then stopping, paused a little, and added, "Oh! in what way must I go out of the world?" He then showed me what he had wrote,—a prayer which might have drawn tears from any eye, and which, while we read it, drew them plentifully from his own.

have too much fear of entering into the other world, to have any such thought."

12.—His language was much the same as before. In the afternoon he said he could not live long.

13.—He was very early up, but went to bed again. Rose again, and was pretty quiet through the day, during which time we spoke a good deal. He said, "Never one was in my condition, for they have had a horror for their sins, but I have had a horror for my odd thoughts about my not being chargeable with my sins." I asked him, if ever any of his dissolute acquaintance had argued with him in such a strain? "Never," said he. I bade him be watchful against these thoughts. "I have," said he, "put on a resolution not to argue about these things at all, but to believe what the scriptures have said."

About eight o'clock, he went pretty quiet to bed, but was up about twelve, and said, when he awaked, he was in the greatest uneasiness imaginable. He walked a while, and then went to bed again.

Next morning, I asked how he did; "I cannot," said he, "be worse in this world; I am ready to sink under the different passions of my mind. O! a bad conscience is a sad thing. I sometimes sweat through horror, till you might wring my shirt. A lad that is come of religious parents, and had a religious education, to be a cast-a-way!" Here we had some conversation, which quieted him. He was pretty quiet through the day, and sat easy.

Next day, after he had been walking, he came and sat down, and said, "Lord forgive me! for I was tempted to throw myself out at the gun-room port, as there was nobody beside me; but I thought this would be undoing myself at once."

Next day, being Sabbath, 16th, he was very uneasy, and extremely troubled, full of doleful complaints: "O!" says he, "there is a great difference between a good and a wicked man; the one has noble thoughts, which the other has not." He complained often, that he could not have honourable thoughts of God as he should, but that his heart rose up in rebellion against God, and how would he have mercy on him! Whereupon I spoke a little to him. He said, he was all in a ferment within.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

The annunciation of the Birth & Character of John the Baptist, to Zacharias.

(Continued from page 425.)

THE angel Gabriel also announced to Zacharias the Character of his forerunner. This was

IV. His Message. Verses 13—17.

It contains the promise of a son; of joy at his birth, together with a portraiture of his future greatness.

The promise of a son. Verse 13. *Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.*

Hitherto Zacharias and Elizabeth *had no child, because that Elizabeth was barren: and they both were now well stricken in years.* But natural obstacles vanish before the promise of Jehovah. In order to maintain the faith of his Church in his al-

mighty power, and prepare the mind for admitting the fact of the miraculous conception of Jesus Christ, many eminent instances occur in Scripture-history, of God's making *the barren woman to keep house, a joyful mother of children**. It was proper that the forerunner of Messiah should, like Isaac, be a child of promise. This extraordinary event was calculated to excite a recollection of the similar instances which had formerly occurred in the birth of several very remarkable persons, and to cherish an expectation of the speedy accomplishment of the promise, *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*†.

In the same city, Hebron, in which Elizabeth now dwelt, Sarah, in her old age, presented Abraham with his son Isaac, in whom God's covenant was renewed and confirmed. Rebekah, too, and Rachel, and Hannah, and the wife of Manoah, became mothers as it were by miracle; and their several sons were all eminent men in the Church of God. No less eminent was the son of Zacharias and Elizabeth. His name, John, was divinely appointed, and revealed to his father before his conception in the womb. It was accordingly significant. Ιωαννης, from the Hebrew, יוחנן signifies the grace of God. "God will "be gracious in answering thy prayer for the ad-"vent of Messiah, in whom are grace and truth; "and thou shalt call thy son, who is to *go before* "*his face*, by the name of John."

Verse 14. *Thou shalt have joy and gladness, and many shall rejoice at his birth.*

The birth of children is naturally a source of joy to anxious parents and expecting friends. But many a father and a mother would weep at the event, could they foresee the history of their offspring. In this case, however, there was no room

* Psalm cxiii. 9. † Isa. vii. 14.

for fearful apprehensions. Assurance was given before the birth of John, that his life should be spared until he came to years; that he should be made the happy instrument of publicly introducing the kingdom of heaven in the evangelical dispensation, as also of pointing out to the Church the Redeemer of Israel; and that his own personal character should be such, as to correspond with the remarkable office which he was divinely called to fill. Under these circumstances, both the parents and the pious friends might fearlessly rejoice at his birth.

The heavenly messenger also presents to the father, a

PORTRAITURE of his son. Verse 15. *He shall be great in the sight of the Lord.*

John was admitted to the high honour of immediately preceding in his ministry the Lord Jesus Christ. He went *went before his face to prepare the way.* He was therefore "officially great;" and he was, besides, a great man. However he may stand in our opinion, *in the sight of the Lord*, this is his character:—*Among them that are born of women, there hath not risen a greater than John the Baptist*[*]. It is the decision of that Judge, from whose sentence there is no appeal.

The character of this great minister, as described by the angel Gabriel, is marked by *temperance, piety, the rapid success of his ministry, a peculiar force of mind, and the continual influence of the highest motives of action.* Thus was his eulogy pronounced before his birth.

1. John was temperate through life. Ver. 15. *He shall drink neither wine nor strong drink*, is the prediction respecting him.

[*] Matt. ii. 11.

The law given by Moses, prescribed rules for the conduct of those who should voluntarily separate themselves, for a certain time, from the common enjoyments of life, for religious purposes. These persons were called Nazarites, (Separatists,) and were prohibited the use of strong drink. Sampson was by divine direction a Nazarite through life. While the Nazarites, by their vow, separation from the world, purity of manners, and constant attention to religious objects, were emblematical of the ministry of reconciliation, they more immediately prefigured the Redeemer of men in his devotedness to God for our salvation. It was fit, therefore, that John, the forerunner of this great Nazarite, should be himself literally a Nazarite: and such he was from his mother's womb. Abstinence from sensual enjoyments was habitual to him. Educated in the desert, the hill country of Judea, he was preserved, both in body and mind, from that debility which is the consequence of delicate living, amidst the false and corrupt refinement of the fashionable world. Taste for either food or raiment inconsistent with his penitential ministry, he did not indulge. His wants were few, and his desires were regulated by his wants. The austerity of his self-denial overawed the licentiousness of the age, and exceeded the strictness of which the Pharisee boasted, although it existed only in pretence. He was no parasite, *clothed in soft raiment. He had his garment of camel's hair, and a leathern girdle about his loins; and his meat was locust and wild honey**. He bore in his personal appearance, the character of that ministry of penitence, which was committed to him. *The voice of one crying in the wilderness, Repent ye, for the kingdom of heaven*

* Matt. iii. 4. xi. 8.

*is at hand**. Intemperance, it must be confessed, has in many instances appertained, in a notorious degree, to those whom the world delighteth to honour with the character of greatness. But the slave of appetite or passion, is, in that respect, contemptible, whatever other qualities he may possess to entitle him to our admiration.

2. John the Baptist was pious. Verse 15. *And he shall be filled with the Holy Ghost even from his mother's womb.*

"To be filled with the Holy Ghost," usually implies a prophetic influence†, or some other miraculous power; but it also signifies those gifts of sanctification, for communicating of which, the Divine Spirit, the third person of the Trinity, is emphatically denominated HOLY. Should we even admit that the Spirit of Prophecy came upon John while still in the womb, and made him leap for joy at the salutation of the mother of his Lord, it would not diminish our confidence in his early and uniform piety.

Being filled with the Holy Ghost from the earliest infancy, his soul was sanctified; its faculties were improved, and its several powers directed to their proper objects. *As the child grew, he waxed strong in spirit, until the day of his showing unto Israel*‡.

Piety, John possessed in an eminent degree. He was *filled* with the Spirit. Conformity to the image of God in true holiness, if it does not enter into the constitution of greatness, as sinners employ the term, is nevertheless an essential part of it, in the estimation of Jehovah. Grace is the effect of divine power; and the renovation of a heart disposed to resist the change, requires no less energy than the original creation. Mercy is the chief work of

* Matt. iii. 2, 3. † Luke i. 41. 67. ‡ Verse 80.

God. Holiness is accordingly one of the constituents of the greatness ascribed to John. Wo to the man who seeks to be great without piety! Wo! wo! to the minister of religion who is destitute of true holiness!

3. John had rapid success in his ministry. Ver. 16. *And many of the children of Israel shall he turn unto the Lord their God.*

"To turn unto the Lord our God," implies both a saving knowledge of the truth, and a corresponding profession of faith and obedience. The excellency of the power which produces this effect is assuredly of God; but the successful instrument shall be highly esteemed. He hath done a great work, and shall have a corresponding reward. *Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever*[*].

Successful enterprise is not always a test of greatness. Men of talents may fail, while the more feeble succeed in their exertions. But it is also true, that disappointment proceeds from want of talents; from either lack of wisdom in devising plans and selecting means; or lack of power in execution. Greatness, too, which is always comparative, cannot be justly applied to those who are unknown, however high their intrinsic merit. Success, therefore, in great undertakings, as it is both an indication of talents and the means of exhibiting them to advantage, ought not to be excluded from consideration in forming our estimate of character. It was not excluded from the Portraiture which Gabriel drew of John.

[*] James iii. 20. Dan. xii. 3.

This great reformer acted upon the most conspicuous theatre, and with remarkable success. The prophets predicted this. *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places smooth**. The Evangelists confirm it. *Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins*†. The style of his public preaching forbids us to believe that he administered baptism, or accepted a confession, without demanding evidence of repentance. *Bring forth therefore fruits meet for repentance.* And the Redeemer himself assures us, that the children of Israel, under this ministry, were so generally intent upon divine things, as to flock in crowds, and with uncommon earnestness, to the baptism of John to make a solemn profession of religion. *The law and the prophets were until John: since that time, the kingdom of God is preached, and* EVERY MAN *presseth unto it*‡. *And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force*§.

4. In the character of John we find distinctly marked a peculiar force of mind.

Verse 17. *And he shall go before him in the Spirit and Power of Elias.*

The antecedent to the pronoun HIM is, in the 16th verse, THE LORD THEIR GOD. Jesus Christ is HE whom John preceded; and accordingly is the Lord God of Israel. However, some, called Chris-

* Luke iii. 4, 5. † Matt. iii. 5, 6. ‡ Luke xvi. 16. § Matt. xi. 12.

dian ministers, boast, in proclaiming themselves the servants of a mere man; the angel Gabriel declares of John, that he is the minister of God; and, in going before the face of his divine Master, he displays great ability and zeal. This part of his character is forcibly expressed in the words, "in the spirit and power of Elias." So striking is the similarity between these two prophets, that the latter bears the name of the former. *Behold*, said Malachi, *I will send you Elijah the prophet*.* *This*, said the best interpreter of Scripture, *is Elias which was to come*.†

It does not appear, that John resembled Elijah in the power of working miracles. "The spirit and the power" which was common to these eminent reformers, must, therefore, have respect to the character of mind which distinguished them.

Elijah, in force of character, surpassed all the ancient prophets. With zeal for godliness, he burned as a seraph. His, too, was a zeal "according to knowledge." He magnanimously spurned the seductions of a licentious court, and lodged alternately in the cottage of a lonely widow and in the wilderness. He reproved, and convicted of idolatry, the corrupt priesthood of the age, and revived the knowledge of the true God in Israel. He raised his voice against the profligacy and cruelty of the king and queen, until the throne itself did tremble; Ahab was confounded; and the abandoned Jezebel became implacable. By the judgments which he denounced, and the plans which he advocated, under divine inspiration, a revolution was accomplished in the kingdom in favour of righteousness. His translation to heaven, without passing through the grave

* Mal. iv. 5. † Matt. xi. 14.

is sufficient proof that God had accepted his labours on earth.

If John resembled Elijah in his abstinence from the pleasures of sense, he resembled him still more in magnanimity. In intellect and zeal, it is sufficient to say, *He was a burning and a shining light.* He faithfully, and in a style of peculiar vehemence, reproved the Pharisee and the Scribe; and against the vices of Herod and that base woman with whom Herod lived in habitual incest, he bore explicit testimony.

His talents were of the first order, otherwise they could not have commanded, during the short period of the four years of his public ministry, that universal respect in Judea to which he undoubtedly attained.

The court, the army, the officers of the revenue, all the religious sectaries, and all classes of men, attracted by his great reputation, attended his public discourses. While he expounded the prophecies respecting Messiah, and the doctrine of *salvation by the remission of sin,* not only the pious people, but those also who were opposed to his doctrine, astonished at the superiority of his mind, and constrained to admire the strength of his reasoning, and the force of his exhortations, flocked to him amidst the hills of Judea, and to the banks of Jordan*. *All men mused in their hearts of John*†.

* Matt. iii. 7. Luke iii. 7. 10. 12. 14, 15. Mark i. 5.

† Luke iii. 15.

(To be continued.)

ANECDOTE.

With Reflections, taken from the Religious Monitor.

A FOND father was in great distress for a favourite child, whom he apprehended to be dying in its infancy. Several of his friends endeavoured to assuage his grief; but he refused to be comforted. At length the minister on whom he attended, offered to pray with him; and desired him to compose his mind, and give up his favourite son to the Divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire; the child recovered, and grew up, if possible, more and more his darling: but he lived to be a thorn in his side, and to pierce his heart with many sorrows; and, just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mournful father was made to remember his former rash petition with grief and tears; and humbled in the dust, confessed his folly and his sin. *May's Sermons*, p. 124. Note.

This interesting fact affords a striking illustration of the truth of the sentiment expressed by Solomon, Eccl. vi. 12. "For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?" We are but ill judges of our own happiness. We often desire, with great earnestness, objects, which, if obtained, would prove

highly pernicious; and we no less earnestly deprecate as evils, things that are not only salutary, but absolutely necessary to our real welfare. It is the happiness of the Christian to know, that the Lord chooseth his inheritance, and ordereth all the circumstances of his lot, from the most important to the most minute. If we were acquainted with the reasons of his providential arrangements, we would not merely submit to them, but approve of them with the most perfect cordiality. Shall not the Judge of all the earth do right? His wisdom cannot err. His love ever leads him to promote the happiness of his people. These considerations should add a double relish to all the comforts of life which an indulgent Providence vouchsafes to the Christian. They come from the hand of your heavenly Father, and are accompanied with his blessing, which addeth no sorrow. Receive them with gratitude; enjoy them with moderation; and he who bestowed them, will prevent them from proving hurtful. The same considerations should also serve to promote contentment with our lot whatever it is, and an unreserved, cordial submission to the afflicting dispensations of Providence. Does God judge it proper to withhold the objects of your earnest wishes, and to disappoint your best concerted schemes? Be assured, that you know not the nature of the things you wish for, and foresee not the consequences to which the possession of them would lead. The fact which has suggested these reflections undoubtedly presents a strong case; but similar instances of the vanity of human wishes, and of the evil consequences of their gratification, though in an inferior degree, occur from day to day. The instruction which the example before us holds out to Christian parents, when their children are taken away in early life, is obvious and important. But

it may with propriety be extended to many other cases. Does it please God to remove by death a dear partner, or parent, relative, or child? to visit you with severe and long continued sickness, with the loss of worldly substance, or any other affliction, such as is common to man? No chastening for the present seemeth joyous, but grievous. But remember, Christian, that these are the appointment of your heavenly Father. They are the result of his wisdom and love. They are intended for your good; and if you improve them as you ought, they shall work together for your good. It is true, you see not at present the fitness of these dispensations, nor are permitted, in many instances, to trace their connexion with your happiness. But it is the office of faith to believe the gracious assurances of this comfortable truth, which your heavenly Father has given. It is your duty to rest with unsuspecting confidence in his wisdom, faith, and fulness of love. If the reasons of the divine procedure in particular cases were made known, you would, even under the severest trials, not merely submit, but rejoice. You would not merely hold your peace and refrain from murmuring, but you would open your lips, and, like Job, bless the name of the Lord, not only when he gives, but when he takes away. But clouds and darkness shall not always cover the throne of God. The time is at hand when he will explain the reasons of his procedure to his people. They shall see the end of the Lord, and understand his loving-kindness manifested in all his ways. These discoveries will fill them with inexpressible admiration and joy. And the whole redeemed company shall with rapturous exultation say, "He hath done all things well."

WE are happy in having obtained more letters of the late Mr. Newton. The following one is the commencement of a correspondence.

Dear Sir,

THIS comes rather to acknowledge your favour of the 6th of March, than to answer it. I am willing you should know that I received it about ten days since, and that I thank you for it, though I am just at this time too busy to write at large. However, I cheerfully accept your proposal of a correspondence. I shall be glad to hear from you, and to write to you, just as we find disposition or leisure, without the formality of apologies on either side. It is probable, you will sometimes think me tardy, for though I spend a considerable part of my life in writing letters, I am always in long arrears to some or other of my friends. I must, however, make one condition: that you will be more sparing in such expressions, as have a tendency to nourish in me a good opinion of myself. It should seem, that, with such a life as I have to look back upon, and such a heart as I feel, I might hear myself praised from morning to night, without being either proud or vain; but there is a fire within, which I would beg my charitable friends not to provide fuel for. Thus much once for all. Pride is sometimes very busy, when it creeps in the semblance of humility, and professes an abhorrence of being praised. I do not well know myself; but I know I am full of tinder, and therefore afraid of sparks.

I can but sketch a hasty answer, to some of your queries as they stand. 1st. I have no hopes of publishing any more of the Ecclesiastical History; nor

have I any other publication in view at present, a volume or two of letters, and a volume of Hymns, may perhaps some time come abroad. 2. The number of Gospel Ministers in our Church increases yearly, and most of them are Calvinists sooner or later. Some have been very useful, before they clearly saw, or explicitly preached, some of the doctrines called Calvinistic. 3. We find that Calvinism will not preserve from the deceitfulness of the heart, and of Satan, and therefore there is not that universal harmony and love, which might be wished. It is a day of outward ease, and there are too many tares among the wheat. However, upon the whole, there is a great and spreading revival; and we have ministers amongst us who are truly burning and shining lights. 4. Mr. Haweis is still living, and till lately, very hearty; but he has been ill, and is gone to Cornwall for his health. His parish is Aldwinkle, near Thrayston, in Northamptonshire, about 22 miles from me. 5. My *beloved Mrs. N*———, is, through the Lord's tender mercy, still spared to me. In a course of more than 27 years we have lived together, we have known some trials and changes, but our comforts have much more abounded, and the Lord has preserved our affection unabated, which is an invaluable mercy; for we are in ourselves poor fickle creatures, and capable of looking on what we once loved, with indifference, yea, with disgust. Mrs. N——— has a sister, a gracious woman, married to Mr. J—— C———, at Anstruther, who will be glad to see you, should it suit you to call on her. From her you would learn more particulars concerning me, than I could communicate in 30 letters. 6. Lastly, for myself, I am situated in a small market town, containing about 450 families. I am curate; the vicar is Mr. Browne, author of the Sunday Thoughts. I have

been here almost 13 years. Olney is like Jeremiah's two baskets of figs*. I am happy in a very affectionate, simple, poor people, many of whom express the christian character, as venerably, as any people I know: but the bulk of the town lieth under the wicked one.

There are two meetings; a Baptist, and Independent. Perhaps there is no town in the kingdom, favoured with more gospel opportunities in proportion to its size. I preach three times on the Lord's day; on Tuesday and Thursday evenings statedly. There are likewise weekly lectures in the meetings, besides many occasionally, when ministers are here from other places. I have had at times more than thirty different ministers in my pulpit; many of them repeatedly: yet sin grows, strengthens, and prevails amongst us. But we have, as I said, a favoured few who adorn the Gospel; for whose sake I love the place.

I thank you for the account you give of the secession. I knew something of it in general, but am still at a loss to know the difference between the Burgers and the Antiburgers, which, from the direct opposition of the names, should seem to be very great. I long for the time when the old name of Christians shall prevail over all paltry distinctions; and they who hold the one head, and are built upon the one foundation, shall be constrained to love each other with a pure heart fervently.—When you mention me, speak of me as one who loves and prays for all who love the Lord Jesus in Scotland. Give my love to your friends you have named, Mr. —— and Mr. ——.

I am your sincere friend and servant,

Olney, April 22. '77. JOHN NEWTON.

* Jer. 24. 2. One basket had very good figs, even like the figs that are ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

REVIEW.

A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp. 55. 12mo.

(Continued from p. 399.)

A GREATER man, one more consistent, more able, and more pious than Calvin, has not appeared in the Church, since the apostolic period. For the old fashioned Churchman and his compeers to assail such a man—a man whom his cotemporaries respected, and his enemies feared, is a strange infatuation—"passing strange." Verily, if *they* think they have ANY THING whereof to boast, HE assuredly, all wise, and good, and impartial men being judges, had more. Compare, reader, the *Works* of the mighty reformer, with those of his opponents, and you will see we are not incorrect in what we say on this subject. One proof will suffice to convince every person. The Churchman and his compeers, RIGHT REVEREND AND REVEREND, rectors, assistant preachers, and most grave and venerable professors, do not even understand *the man* whom they condemn. We would rather ascribe the manner in which they treat him, to ignorance than to design; for we hope *their hearts* are better than *their heads*.

We proceed to examine, according to promise, the disjointed quotations of our author. They are numbered 2, 3, 4, 5, 6, 7. in pages 6, 7, 8.

The words are given correctly, as far as the quotations extend; but the use which is made of them is unfair, incorrect, unfounded, and inexcusable. It is this. "*Thus*, saith our author in p. 8. of his work, *it is evident, from Calvin's own words, which are perfectly explicit, that the reprobates are placed in a situation in which they cannot possibly help themselves; and in which they are carefully prepared for that damnation to which from the womb they are decreed. Salvation is offered to them, but it is to mock them; light is shed around them, but it is to blind them; the voice of mercy is sounding in their ears, but it is to tantalize them; God invites and beseeches them to partake of heavenly bliss, but it is to thrust them down to the pit of hell.*" And in p. 10, he says, "*If a man cannot take a single step in the way of salvation, till the moment of irresistible grace arrives, he is under an absolute necessity of living in sin: and so Calvin acknowledges.*"

But where, we ask, nay, we demand, from our author? Surely not in the passages quoted; for in the connexion of these passages, with those from which they have been torn, the opposite to this conclusion is taught. That the reader may judge, we will give three specimens.

The first is numbered 3. in the Portrait, and in Calvin's Institutes, book iii. chap. 23. sect. 1. stands thus in its connexions. "But when men hear these things asserted, they are incapable of restraining their intemperance and audacity, but break out into tumult, as though a trumpet were sounded for the assault. *Many persons, under the pretext of supporting the interests of the glory of God, and of preventing any unjust blame from being thrown upon him, consent to the doctrine of election, but deny that he reprobates any. But this subterfuge*

*is puerile and absurd; since election cannot subsist unless it be opposed to reprobation**. It is admitted, that God separates those whom he adopts to salvation; it is, therefore, grossly impertinent to say, that those who are not elected, obtain, by chance, or by their own industry, what is bestowed from above on very few persons. God, then, reprobates those whom he leaves, and for no other reason than because he chooses to exclude them from the inheritance which he has destined for his children. Nor is the audacity of men to be endured, which is not to be repressed by the authority of the word of God, when it relates to the incomprehensible council of God, which even angels adore. We have also justly heard, that this hardening is as much in the hand of God, as his mercy. We have seen, indeed, that St. Paul does not give himself the trouble, like some great doctors, to exonerate God by lying for him; he merely shows that a vessel of clay is not permitted to dispute with him that made it. Further, those who cannot endure the thought, that God should reprobate any, how will they extricate themselves from that sentence of Jesus Christ?—'Every plant which my heavenly Father hath not planted, shall be rooted up.' They admit, that all those whom the Father has not condescended to plant in his field as sacred trees, are manifestly destined to perdition. If they deny this to be a mark of reprobation, there is nothing so clear, that they will not obscure. Though they cease not to murmur, let our faith be constrained within the boundaries of sobriety, and listen to the caution of St. Paul: not to complain of God, if 'willing to show his wrath, and to make his power known, he endures with much long-suffering the vessels of wrath fitted to destruction, and makes known the riches of his glory on the vessels

* This, in italics, is the part quoted.

of mercy, which he had afore prepared unto glory.' Let readers attentively observe this circumstance, that St. Paul, in order to cut off all murmurs and calumnies, attributes a sovereign empire to the wrath and power of God; since it is equally unjust and unreasonable to profess to investigate the secret judgments of God, which swallow up all our powers by their unfathomable depth.

"The conduct of God in inflicting upon the reprobate the punishment due to them, and in bestowing upon his elect the grace which they did not deserve, may be easily defended against all accusation, by the similitude of a creditor, who has an unlimited right over his debt, to remit it to the one, and to enforce the payment from the other, according to his own pleasure. The Lord may, therefore, show favour to whom he will, because he is merciful; and not to all—because he is just. In bestowing upon some what they do not deserve, he shows that his favours are gratuitous; in not bestowing it upon all, he shows what all deserve."

The second is numbered 6. page 8. and is part of a paraphrase of Isaiah vi. 9, 10. contained in book iii. chap. 24. sect. 13. "And he, i. e. the Lord, said, (to the prophet,) Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed." "*Behold*, says Calvin, *he directs his voice to them*, (i. e. the Jews,) *that they may be more deaf; he kindles a light, that they may be more blind; he publishes his doctrine, that they may be more stupid; he proposes a remedy, but not that they may be healed**." And John, he adds, quoting this prophecy, John xii. 39. affirms, that

* The part quoted.

the Jews could not believe the doctrine of Christ. "Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."

The passage thus quoted from the prophet, and on which Calvin makes the paraphrase, is adduced by him to prove the fact that God sends his word to many, whose blindness he wills should be greatly increased. "Let it not grieve us, he says, on this subject, to adopt the language of Augustine. God might turn the will of the wicked unto God, because he is almighty. He might indeed. Why, therefore, doth he not? Because he would not. Why he would not, is in himself."

And in another part of the same section, we find the following language: "What meaneth the Lord, (wilt thou say,) in teaching them, whom he takes care shall not understand him? Consider, (such is the reply of Calvin,) whence is *the fault*, and thou wilt cease to ask. For however great the darkness may be in the word, yet there is always light enough to convince the conscience of the wicked."

The third specimen we will give, is numbered 7, by our author, and in book iii. chap. 23. sect. 9. of Calvin's Institutes, is as follows: "The reprobate wish to be considered excusable in sinning, because they cannot escape the *necessity* of sinning; especially since they are subjected to such a necessity by the appointment of God. We, however, on that very account, deny that they are legitimately excused; since its own equity is evident in the appointment of God, by which they complain that they are destined to destruction; an equity to us indeed unknown, but still most certain. From whence we conclude, that they suffer no evil which

is not inflicted by the righteous judgment of God. We also say, that they act preposterously, who turn their eyes to the secret counsels of God, for the purpose of finding the cause of their damnation, whilst they wink at the corruption of nature, from whence that damnation flows. But they cannot impute this to God, because he has given his own testimony of his creation. For, although man is created by the eternal providence of God, in that calamity to which he is subject, yet he has derived *the cause of it from himself, not from God;* since he is thus lost *for no other reason,* but because he has fallen from the integrity, in which God made him, to a corrupt and polluted depravity."

The reader now can judge with what candour and fairness our author has treated *the man* whom his fathers reverenced, and of whom they spoke with approbation. Much is said *about him* in this "Portrait," for the purpose of condemning him, but we look in vain for *proofs* of the charges alleged. In this respect, the 'old fashioned Churchman' ranks with those "choice spirits," Daubeny, Kipling, Hobart, Howe, and a host of associates. Illustrious men! "no doubt but ye are the people, and wisdom will die with you*." Your admirers, in the matters at issue between you and Calvin with his associates, have thought "ye are gods; and all of you are children of the Most High!" But without the spirit of prophecy, we venture to say, "Ye shall die like men, and fall like one of the princes†.

The reader, no doubt, has perceived that the grand objection which our author brings against Calvin's View of the Divine Decrees, is this, "*that the sin of reprobates is the necessary consequence of the divine decree, and therefore excusable.*" We have already shown, p. 269, that

* Job xii. 2. † Ps. lxxxii. 6, 7.

Calvin makes a distinction between *necessity* and *compulsion.* This great man, in his endeavours to prove the divine decrees, did not destroy the doctrine of human responsibility. His mind was too vigorous, his perception too clear, his knowledge of philosophy too extensive, to commit such an error. He understood perfectly well, that God's "foreknowledge and providence," or to be more definite in our language, his *predestination*, and that liberty which doth *truly* belong to man as a *moral agent*, were consistent, and accordingly he explained and established both these truths.

In book II. chap. 2, throughout, whilst he rejects the idea that man hath a *free choice* of good as well as evil, he doth explicitly maintain that man sins from choice, and not compulsion.

Having said, in book I. chap. 16. sect. 3. "that there is no wandering power, action, or motion in creatures, but that they are so governed by the secret counsel of God, that nothing can happen but that which he has decreed according to his knowledge and will," he repels in the 8th section, the objection which some bring against this, as if it were merely the doctrine of Stoical fate*. "This doctrine," says he, "is falsely and maliciously laid to our charge; for we do not, with the Stoics, imagine a necessity arising from a perpetual connexion, and a certain intricate series of causes, which is contained in nature, but we make God the judge and governor of all things, who, according to his own wisdom, hath from the remotest eternity decreed what he would do, and now by his power executes what he hath decreed."

In the 9th section of the above chapter, he says,

* And yet our *very candid* and thoroughly learned, (we mean so learned as to understand Calvin,) author says, there is no difference between Calvin's doctrine of decrees and the fate of Stoics. Reader, who is to be believed, Calvin, or the spiritual Quixote who attacks him?

"Yet, since the dulness of our minds falls far short of the depths of divine providence, we must adopt a distinction which will assist it. I say, therefore, that though all things are ordained by God's counsel in a manner that cannot be altered, yet they are accidental to us." On this distinction he enlarges considerably, illustrating it by a supposed case, and also by cases drawn from Scripture. In the prosecution of this subject, he makes a distinction between *the necessity which arises from the divine decree, and that which is in the nature of the thing decreed,* referring for an illustration, to Christ's bones, which by virtue of assuming our nature, were frangible, i. e. might be broken; and yet, because of the divine purpose, could not be broken.

In chapter 17, of the same book, (I.) sect. *5,* we meet with the following language: "For since every thing, (Calvin is quoting an objection,) which happens is dependent on it, (i. e. providence,) therefore, say they, neither robberies, nor adulteries, nor manslaughters, are committed, but by the interposition of God. Why, therefore, say they, shall a thief be punished for spoiling him, whom the Lord wills shall be chastised with poverty? Why shall a murderer be punished who has slain a man whose life the *Lord* had terminated? If all such men do obey the will of God, why are they punished? But I deny that they obey the will of God; for we may not say, that he who is influenced by an evil mind, does yield obedience to the command of God, since he is only following his own wicked lust. He obeys God, who being made acquainted with his will, doth labour to that end to which his will calls him. But whence are we thus made acquainted, but from his word? Therefore, in doing of things, that same will of God must be perceived, which he declares in his word. God only *requires of us, that which he*

commands. If we do any thing against his commandment, it is not obedience, but obstinacy and transgression. But unless he would, we should not do it. *The reader will perceive this an objection.* I grant it. But do we do evil things, with this view, that we may obey him? No. He no where commands them. We, however, rush on to the commission of them, not thinking of what he wills, but so raging with the intemperance of our lust, that we designedly strive against him. And in this way, by evil doing, we fulfil his own decree; because by the infinite greatness of his wisdom, he knows well, and in a manner consistent with his nature, to produce good results, by evil instruments. But see how foolish is their reasoning! They wish that those who commit crimes, should not be punished, because these crimes could not have been perpetrated without the will of God. I grant more, that thieves, and murderers, and other wicked persons, are the instruments of divine providence, which the Lord uses to execute the judgments which he hath determined: *but I deny that any excuse can be offered for their wickedness on that account.* For why? Shall they make God a partner with them in iniquity, or conceal their own depravity under his righteousness? They can do neither." He then illustrates his meaning by the sun shining on a dead body. "From whence, (he asks,) comes the smell of such a body? All see it is produced by *the rays* of the sun: yet no man will say, that *they* smell offensively. So when there resteth in an evil man, the *matter* and *guilt* of evil, what is there to justify a belief, that God would be defiled by using their instrumentality according to his pleasure?"

These extracts are sufficient for our purpose. The reader will perceive, that, according to Calvin, there is a distinction, not merely in name, but in

fact, between that necessity which arises from God's decree, and that which arises from our own corruption; that the former necessity, as it is not the motive or cause of the sinner's conduct in disobeying God, so it cannot be his excuse; that the latter necessity, as it *is the* motive and cause of the sinner's conduct in disobeying God, so it constitutes his guilt; that the former necessity does not so interfere with the latter, as to destroy the moral agency and consequent responsibility of the sinner, acting under the latter necessity; that the former necessity, not constituting the rule of life revealed to the sinner, will not be the rule of judgment in condemning him, if he die in his sins; that the latter necessity, being in direct opposition to God's revealed will, proves the righteousness of the finally impenitent sinner's punishment. And, finally, that the latter necessity cannot be so connected with the former, as to make the former the efficient cause of the latter.

To conclude. We cannot better express Calvin's view on the decrees of God and the moral agency of man, than by quoting the late Bishop Horsely.

"The liberty, therefore, of man, and the foreknowledge and providence of God, are equally certain, although the proof of each rests on different principles. Our feelings prove to every one of us that we are free: reason and revelation teach us that the Deity knows and governs all things; that even 'the thoughts of man he understandeth long before'—long before the thoughts arise—long before the man himself is born who is to think them. Now, when two distinct propositions are separately proved, each by its proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may perhaps find a difficulty in connecting them, even after the distinct proof of each is clearly per-

ceived and understood. There is a wide difference between a paradox and a contradiction. Both, indeed, consist of two distinct propositions; and so far only are they alike: for, of the two parts of a contradiction, the one or the other must necessarily be false—of a paradox, both are often true, and yet, when proved to be true, may continue paradoxical. This is the necessary consequence of our partial views of things. An intellect to which nothing should be paradoxical would be infinite. It may naturally be supposed, that paradoxes must abound the most in metaphysics and divinity, "for who can find out God unto perfection?"—yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would, in many instances, be justly laughed to scorn by the masters of those sciences which make the highest pretensions to certainty and demonstration. In all these cases, there is generally in the nature of things a limit to each of the two contrasted propositions, beyond which neither can be extended without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connexion and agreement between such propositions arises from this circumstance, that, by some inattention of the mind, these limits are overlooked. *Thus, in the case before us, we must not imagine such an arbitrary exercise of God's power over the minds and wills of subordinate agents, as should convert rational beings into mere machines, and leave the Deity charged with the follies and the crimes of men—which was the error of the Calvinists**. Nor must we, on the other hand, set up such a liberty of created beings, as necessarily precluding the divine foreknowledge of

* Where is this *error* to be found in the Standards of Calvinistic Churches? Where, in the writings of *legitimate* Calvinists?

human actions, should take the government of the moral world out of the hands of God, and leave him nothing to do with the noblest part of his creation; which hath been, perhaps, the worse error of some who have opposed the Calvinists*."

The reader after comparing these extracts from Horsely, with those already given from Calvin, will be surprised to find that on *these very points, where the two agree*, the former is pleased to speak in a tone of censure of the latter and of those who are called Calvinists. What can we say of such conduct? It is strange!

> For Horsely was an *honourable man*:
> So are they all, all *honourable men*.

Hobart, Howe, and the *great* and *small*, reverend and right reverend foes and *caricaturists* of Calvinism, are all honourable men! and so is our "old fashioned Churchman," misquotation and misrepresentation, to the contrary notwithstanding. *He* is moreover possessed of a *tender*, as well as an *honourable* spirit, if we may credit his words.

He discovers this in different parts of his work. "The blood is now chilled in one's veins"—then, "the tender feelings of the heart are pained." Appeals to sympathy are frequent. Really, did not other parts of the publication contradict these, we should be disposed to honour his heart, whatever discredit we might attach to his head. But as it is, before we give credence to his possessing *tender feelings*, we want the proofs thereof. Where shall we find these proofs?

> "Gentle Shepherd, tell us where?"

* Sermons, vol. II. Ser. xix.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Directors to the London Missionary Society, May 9, 1811.

THE Directors of the Missionary Society have once more the pleasure of meeting their Christian friends, upon an occasion which always interests their hearts, and excites their thankfulness. To relate to their brethren, their feeble efforts to spread the knowledge of Christ among the Heathen, and to inform them of the success, which, in many instances, has attended those efforts, afford them the sincerest joy; especially as they are satisfied that such details are highly gratifying to those who love our Lord Jesus Christ in sincerity; that they call forth gratitude to God for his condescending goodness in accepting and blessing their attempts; and renew in their minds a holy resolution to persist in their active endeavours to promote his glory.

The Directors will commence their Report, as they have generally done, with the islands of the Pacific Ocean.

OTAHEITE.

IN the Report of the last year, the Directors informed the Society that the greater part of the Missionaries had thought it necessary to retire from Otaheite, in consequence of a war which had broken out between Pomarre and a considerable party of his subjects; that four of the single brethren had, however, continued at Otaheite, and that all the rest had been conveyed to Huaheine, a neighbouring island, where they were received and treated with kindness. The Directors have now to report more particularly on this afflicting event, and on other occurrences which have induced the missionaries, (with the exception of Messrs. Nott and Hayward,) to remove from thence to New South Wales.

It appears that open rebellion broke out at Otaheite in the night of Nov. 6, 1808, and soon spread throughout the island.

The married brethren, together with Messrs. Davies, Teissier, and Warner, were conveyed on Nov. 10, to Huaheine, in the brig Perseverance, which providentially was at that time at Otaheite. Messrs. Hayward, Nott, Scott, and Wilson, remained with the king, but were soon obliged to remove to Eimeo; and on the defeat of Pomarre, in an action with the insurgents, the houses of the Missionaries were burnt, their gardens and plantations demolished, their cattle seized, and all the Society's property which could not be put on board the Perseverance, was carried away. In the course of a few months, the brethren from Eimeo joined these at Huaheine, except Mr. Nott, who still continued with Pomarre.

The Missionaries thus express their feelings on the occasion: "We unanimously agreed, that the state of the island is such that there is no prospect of safety or usefulness. Should even the disaffected chiefs prove our friends, we dread the thought of living under a government where nothing is to be expected but constant quarrels and confusion. We think that Pomarre's government, with all its defects, is a blessing to the island; and the natives acknowledge that if it be overthrown, there will be nothing but war and commotion. The consideration of these things, together with the little success that has hitherto attended the labours of many years at Otaheite, and Providence having, at the present juncture, put into our hands the means of removal to another island, fully determined our minds."

It is here both just and necessary to remark, that the brethren interested themselves greatly to promote an accommodation between Pomarre and the powerful chiefs who opposed him; but there appears to have existed such a deeply rooted animosity between them, that all attempts at conciliation proved abortive. Concerning the insurgent chiefs, the brethren observe, "We have no cause to doubt but that some of them may be much concerned on our account, and may have some friendly regard for us, though not on the score of our religion; yet in case they should prevail against Pomarre, they have no power to restrain the rabble that follow them from injuring us; and there is reason to think, that our having time to take our property on board, is a great mortification to many."

The reception which the Missionaries met with at Huaheine, was of such a friendly nature, as to encourage them to resume their Missionary labours. Messrs. Henry and Davies made a tour of the island, and preached at every convenient opportunity.

After they had resided about four months at this island,

Messrs. Scott and Wilson arrived from Eimeo, and were soon followed by Mr. Hayward. They reported that the state of affairs at Otaheite was as bad as ever; that Pomarre had been defeated in several attempts to subdue the insurgents; that the whole island was in their possession, and that Pomarre, with Mr. Nott, had removed to Eimeo. They also stated, that the means which the Missionaries had taken to inform the commanders of such ships as might touch at Otaheite, of the state of that island, had providentially saved Captain Campbell and the ship's company of the Hibernia from the fury of the islanders; but that, unfortunately, the Venus, from Port Jackson, had fallen into their hands, the first mate of which vessel they had killed, and had imprisoned the crew, with a view to offer them in sacrifice to their god Oro. These were, however, humanely ransomed by Captain Campbell, and the vessel retaken.

The Missionaries also received a letter from Pomarre, requesting them to return to Otaheite, when the war should be over. But there being, in their opinion, no prospect of such an event, they were induced to meet for the purpose of deciding whether they should give up the mission, and remove to Port Jackson, or elsewhere, as opportunity should offer. "And on a consideration of all the circumstances which had occurred respecting this Mission, together with their expulsion from Otaheite; the destruction of their houses; the loss of their property; the improbability of the restoration of Pomarre's authority; and, even in case he should be restored, the great slaughter which is likely to take place before peace and tranquillity could be restored: it was agreed that the Missionaries should embrace the first opportunity for a removal."

On the 17th October, 1809, the brig Hibernia, Captain Campbell, and the Venus schooner, arrived at Huaheine, and brought intelligence that Pomarre was still unsuccessful in his efforts to regain the sovereignty. And the Missionaries having, (in pursuance of their previous determination to leave the South Seas,) agreed with Captain Campbell for a passage to Port Jackson, by the way of the Fejee Islands, they sailed from Huaheine on the 26th October, excepting Mr. Hayward and Mr. Nott, who resolved to remain for the present at that island, and to wait for a future conveyance to New South Wales.

The voyage of the Missionaries was tedious and dangerous. At the Fejee Islands Mr. Warner left them, and obtained a free passage to India, in an American vessel; and the remaining Missionaries safely arrived at Sydney Cove, in New

South Wales, on the 17th February, 1810. On the 28th February, the Northumberland schooner arrived at Port Jackson, from Otaheite, at which place she narrowly escaped being taken. The report by this vessel was, that affairs were as unsettled as ever; but that Pomarre meditated another attempt to reduce the island to subjection.

The Missionaries were kindly received at Port Jackson. His Excellency, Governor Macquarrie, promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Such, he said, should be victualled from his Majesty's stores, as well as those who had families, and who could not do any thing immediately to support themselves. Soon after this, the Rev. Mr. Marsden arrived in the colony, from England, and renewed those active and benevolent exertions on behalf of the Missionaries and the Society, to which he had been accustomed. By his means, the married brethren particularly, were agreeably accommodated, and the single men were put into a way of supporting themselves in useful and respectable situations.

The Directors have signified their full approbation of Mr. Marsden's kind and judicious proceedings, and have cheerfully repaid the sums of money which he thought it expedient to apply for the use of those Missionaries whose circumstances required pecuniary assistance. They have also solicited his continued attention to the brethren and sisters, and have particularly recommended Mr. and Mrs. Bicknell, and the four females who accompanied them from this country to reinforce the South Sea Mission, to his care. They have thought it right also to intimate, that in case the said females should not choose to remain in New South Wales, under the circumstances which have occurred since they left England, the Directors will feel it their duty to sanction the provision of a passage home.

The Directors indulge a hope that the removal of the Missionaries to New South Wales, will be productive of much moral and religious benefit to that colony, especially as it respects the instruction of youth; and that by their instrumentality many of the rising generation may be trained up in the good ways of God.

Such, according to the latest accounts received by the Directors, is the actual state of the Mission to Otaheite and its neighbouring islands; a mission which originated in the purest benevolence, and which, when it is considered as an energetic attempt to introduce the everlasting gospel into the very numerous islands of the South Sea, must be acknow-

ledged to be of great importance. That Divine Being, whose sovereign will it is to exercise the faith and patience of his servants, even with regard to objects which he approves, has not been pleased to grant to the Directors that success which their hopes, and the opening prospects of the Mission, led them to anticipate; and to his will they desire most submissively to bow. The event will, they are sure, be met with correspondent feelings on the part of the Society at large.

The Directors do not, however, consider that the past efforts of the Society are entirely lost, that all their hopes are extinct, and that it only remains for them to look back with unavailing regret. The nature of the object, and the ordinary procedure of Divine Providence, equally forbid such feelings. That good, even to a considerable extent, has been done, they are fully confident; and they even review with satisfaction the correspondence of the Missionaries, in which the unshaken confidence of happy effects finally resulting from their labours, caused them to rejoice amidst the numerous privations and hardships which they endured. The seed of divine truth has been copiously sown, especially among the younger part of the inhabitants: impressions, however latent at present, have, doubtless, been made on many; the benevolence, disinterestedness, meekness, patience, and fortitude of those who instructed them, will be reflected on with strong sensations, although the Missionaries themselves are removed; many a wish for their return will pass from heart to heart, and revive and deepen former impressions; and whoever may be the happy and honoured instruments, in reaping the joyful harvest resulting from the prayers and efforts of the multitudes of the British Israel, they will acknowledge that the ground was broken up, and the seed sown, by their praiseworthy, though less successful predecessors. Of the progress in civilization, made by various individuals among the natives, the Society has had an opportunity of judging from the letter addressed to them by the Chief at present deposed, and this, although doubtless a favourable, ought not to be considered as a solitary mark of the progress made towards civilization. The desire of knowledge which they have excited, cannot lie dormant; their thirst for further improvement will naturally be attached to the persons of those who produced it, and will prepare the way either for their return, or for the arrival of others. Should even no further actual effort be made for years to come, the chief difficulties in the way have been surmounted. Experience has shown, that in times of tranquillity

among the natives themselves, persons sustaining the inoffensive and unassuming character of Christian Missionaries, may reside among them with security; that they may in a prudent manner discharge the duties of their sacred functions; and the means of so doing, as it respects the attainment of the language, have been rendered comparatively easy, by the labours of the Missionaries, which have reduced it to the arrangements of cultivated tongues.

Such are the general considerations which the intelligence, now communicated by the Directors, has brought to their minds. Whether, with the departure of the Missionaries, the exertions of the Society in the South Seas are brought to a close or not, it remains for that all-wise Being who controls all human affairs, by the future dispensations of his providence, to decide. The Directors wait with submission and attention for the further intimations of his will.

The Directors will only add, that the Society appears to be called upon to admire the goodness of God in providing for the Missionaries the means of safety and removal, at a time when the Island of Otaheite was thrown into a dreadful state of confusion; so that, although many inconveniences and dangers were encountered, not a single life has been lost.

readiness to resume the Mission, if this plan can be adopted, either by the Society or by individuals, and a suitable opportunity should be presented by the restoration of tranquillity at Otaheite.

SOUTH AFRICA.

BETHELSDORP.

THE Directors have the pleasure to report, that the work of God among the Hottentots, at the different stations occupied by our Missionaries, continues to be carried on, and to increase in a very encouraging manner. Our venerable brother Vanderkemp informs us, that the public services of religion at Bethelsdorp are well attended, and that the power of divine grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the Institution, was found upon examination to amount to 979, including men, women, and children. The increase, during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are very acceptable to the military officers in the neighbourhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Matts and baskets are also made in considerable quantities, and readily sold at Fort Frederick and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journies to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the Missionaries found them,

is peculiarly pleasing, and affords much encouragement to proceed with vigour in our attempts to evangelize even the most uncivilized of the human race.

The very favourable harvest of the year 1808, operated as a powerful stimulus to agricultural diligence, so that more than forty sacks of wheat were sown, besides barley, rice, beans, peas, Indian corn, and pumpkins. Some fountains have also been discovered in the neighbourhood, amply sufficient for domestic purposes. All which agreeable circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement, and to make our brethren indifferent to that removal which once seemed to them so very desirable, but to which unexpected difficulties had arisen.

The Society will recollect how much the heart of our zealous and venerable friend, Dr. Vanderkemp, was set upon attempting a Mission to the numerous inhabitants of the island of Madagascar. To facilitate this important measure, application was made to his Excellency Lord Caledon, through the medium of the Colonial Secretary, requesting, that, if possible, some vessel in his Majesty's service, might touch at Algoa Bay, and by taking the doctor and his companions on board there, prevent the great expense of the removal of four families and their effects to the Cape. His Excellency was pleased to assure Dr. Vanderkemp of his readiness to promote his views, but did not think it probable that a King's ship would, from the nature of the service, touch at Algoa Bay. The Directors remain uncertain, whether the Doctor still intends to attempt that mission; but considering that he has been at times very seriously indisposed, they are rather inclined to request his valuable services in another way. The number of Missionaries being considerably augmented, and more being about to be sent to Africa, it has appeared to the Directors exceedingly desirable that a superintendant of the whole work should reside at the Cape, who might manage all the pecuniary concerns of the Society, which are now become considerable, and who might give that advice and assistance to new Missionaries which his talents and experience have so eminently qualified him to afford. The Directors have therefore proposed this measure to him, leaving it, however, altogether to his own judgment and inclination, to decide upon the proposed measure, or to proceed, if he finds it practicable, to Madagascar.

(To be continued.)

DOMESTIC.

The plan of a Theological Seminary adopted by the General Assembly of the Presbyterian Church in the United States of America, in their sessions of May last, A. D. 1811; together with the measures taken by them to carry the plan into effect.

(Continued from page 456.)

Sect. 10. Every director, previously to his taking his seat as a member of the board, shall solemnly subscribe the following formula, viz. "Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God, and of this board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary."

Sect. 11. The board of directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught, and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly. Or if the longer continuance of a professor be judged highly dangerous, the directors may immediately suspend him, and appoint another in his place, till the whole business can be reported, and submitted to the Assembly.

Sect. 12. It shall be the duty of the board of directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavour to promote all its interests.

Sect. 13. The board of directors shall make, in writing, a detailed and faithful report of the state of the Seminary, to every General Assembly; and they may, at the same time, recommend such measures for the advantage of the Seminary, as to them may appear proper.

Sect. 14. At every stated meeting of the board of directors, unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the board, the professors, and students, by a director or directors previously appointed for the purpose.

ARTICLE III.

Of the Professors.

Section. 1. The number of the professors in the Seminary shall be increased or diminished, as the Assembly may, from time to time, direct. But when the Seminary shall be completely organized, there shall not be less than three professors: one of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church Government.

Sect. 2. No person shall be inducted into the office of professor of divinity, but an ordained minister of the Gospel.

Sect. 3. Every person elected to a professorship, in this Seminary, shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz. "In the presence of God, and of the directors of this Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the

under his care: and in this system he shall make such alterations or additions as the board shall direct; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the board of directors shall have approved and sanctioned, conformably to Sect. 8. Art. II. And as often as any professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the board of directors, for their approbation or rejection.

Sect. 7. Every professor shall, if practicable, have at least one lecture or recitation every day, on which the pupils, in his branch of instruction shall be bound to attend; and on which the other pupils of the seminary shall attend as often, and in such manner, as may be directed by the majority of the board of directors.

Sect. 8. Any professor intending to resign his office, shall give six months notice of such intention to the board of directors.

Sect. 9. The professors of the Institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the professor of didactic and polemic divinity shall preside, if he be present. If he be absent, a president shall be chosen pro tempore. The faculty shall choose a clerk, and keep accurate records of all their proceedings; which records shall be laid before the directors at every meeting of the board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty, regularly convened, shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the plan of the Seminary, nor with any order of the board of directors,) to which the students shall be subjected; and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons, of their own number, by whom, the exercises of devotion shall be conducted.

Sect. 10. The faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments; immoral or disorderly in his conduct; or who may be, in their opinion, on any account whatsoever, a dangerous, or unprofitable member of the Institution.

Sect. 11. Each member of the faculty shall have an equal vote.

Sect. 12. It shall be the duty of the professors, under the direction of the board of directors, to supply the pupils of the Institution with the preaching of the Gospel, and the administration of the Sacraments of the Christian Church; if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a Church or Churches in the place where the Institution shall be established.

ART. IV.

Of Study and Attainments.

As the particular course of study pursued in any Institution will, and perhaps ought to be, modified in a considerable degree, by the views and habits of the teachers; and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements; it is judged proper to specify, not so precisely the course of study, as the attainments which must be made. Therefore,

Sect. 1. Every student, at the close of his course, must have made the following attainments, viz. He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography, and with oriental customs, which throw light on the sacred records. Thus he will have laid the foundation for becoming a sound biblical critic.

He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy. Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He

must have studied, carefully and correctly, Natural, Didactic, Polemic, and Casuistic Theology. He must have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the history of the Christian Church. Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher, and a faithful pastor.

He must have studied attentively the form of Church Government authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches. Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

Sect. 2. The period of continuance in the Theological Seminary, shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.

Sect. 3. Those pupils who have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. The examination shall be conducted by the professors, in the presence of the board of directors, or a committee of them; and if it be passed to the satisfaction of the directors, they who so pass it, shall receive a certificate of the same, signed by the professors, with which they shall be remitted to their several presbyteries, to be disposed of as such presbyteries shall direct. Those who do not pass a satisfactory examination, shall remain a longer space in the Seminary.

Sect. 4. It shall be the object of the professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.

ART. V.

Of Devotion, and Improvement in Practical Piety.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

Sect. I. It is expected that every student in the Theological Seminary will spend a portion of time every morning

private, and endeavour to engage him to a more holy temper, and a more exemplary deportment.

Sect. 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sect. 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish, and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

ARTICLE VI.

Of the Students.

Section 1. Every student, applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular Church: that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Sect. 2. The first six months of every student in the Seminary shall be considered as probationary; and if, at the end of this period, any student shall appear to the professors not qualified to proceed in his studies, they shall so report him to the board of directors, who, if they are of the same opinion with the professors, shall dismiss him from the Seminary.

Sect. 3. The hours of study and of recreation for the students shall be fixed by the professors, with the concurrence of the directors; and every student shall pay a strict regard to the rules established relative to this subject.

Sect. 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three

weeks; in the third year, once in two weeks. Once a month each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students.

Sect. 5. Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.

Sect. 6. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.

Sect. 7. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance, and make the suitable allowance.

Sect. 8. Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits; while all excessive expense in clothing is strictly prohibited.

Sect. 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz. —"Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my prepa-

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. X.] OCTOBER, 1811. [Vol. IV.

Extract from the Miscellaneous Works of James Meikle.

(Continued from page 470.)

March 17, 1760. HE was much in the same way, and continued so till Saturday, 22d, when he slept some, rose, and was pretty easy. He was invited to some company, who were *drinking merry*; he went, and, after drinking a little, was as merry as any of them, sung songs, and seemed all spirit. I was sorry to see him spend the moments of his quietude in such a manner, and not rather in praising God for his kindness. I was afraid, after all, that there was no change made in his heart; for his old way of talking returned with his cups, that is, swearing and cursing. He got drunk, and sat till two o'clock Sabbath morning.

About six o'clock I heard him groaning very loud. About eight o'clock, I went to him, and found him almost distracted, tumbling and tossing, and throwing his arms hither and thither. I durst not speak of terror for fear of the consequences, and comfort I could not speak in truth. A while after, he arose, and was vastly disquieted. I asked what made him sad, to see if it was a sense of his sin. "How can it be otherwise," replied

he, " when I have such a fearful prospect before me? This is an earnest of what I must feel to eternity, for my heart is hardened, and my sins too great to be pardoned." I reproved the last expression, and withal let him know what his behaviour had been last night, at which he seemed very sorry. Snuffing a candle with his finger, he threw it away: " This I cannot stand," says he, " and how can I endure ten thousand times worse through eternity?" At another time, he says, " O that I had never been born! I thought not that any mortal could have suffered so much in time, and what is that which is hereafter?" A little after, walking to and fro in great anguish, " O where shall I fly?" says he, with such a look as I never saw any mortal give. In the afternoon, telling him I had heard him in the morning, " Yes," says he, " I am exposed all over the ship; but what is that? for in a little I shall be exposed before men, angels, and devils."

24, and 25.—He was pretty quiet, and continued so all the week. When I spoke to him, he said, " Nobody knows what I endure within." He continued in much the same way for some time; but one night, happening to drink too freely with some company, he got the worse for liquor, and next morning, he asked, if he had sworn, or said any thing amiss last night? I told him he had;—at which he seemed very sorry. He could not compose himself to reading in any book.

April 6. He sat in his bed, sometimes sleeping and sometimes awake, till four o'clock in the morning, and at night drunk more than an English pint of spirits out of a bottle he kept by him all night, thinking that a mouthful made him sleep; but he, being disordered by the spirits, or his own troubled mind, on the 8th of the month, designed to throw himself overboard, but was hindered. At night,

when he went to bed, I would let him have no spirits, at which he was not well pleased; and after he was gone, I spoke to the officer of the watch, and had a sentry set over him, lest in the night-time he should do himself any harm. Next night, I continued the watch, but, about eleven o'clock at night, some men on deck thought they saw him come up, and acquainted an officer on the quarter-deck, who went over the main-deck seeking for him, but not finding him, went below, and found him in bed, and the sentry said, he had not been up. Next day he was much the same, but could never rest in one place.

April 13. He was very uneasy all the day, and rose after he had been in bed, when, considering his own weakness, for though he kept on foot, yet he was very much emaciated; he said, "Live, I cannot, and die, I dare not." He grew a little better, and on the 18th I took away the sentry. He was pretty well for some time, but I was sore afraid there was as yet no gracious change, for I could never see him read in his Bible as formerly.

26.—He got a drinking with some men, where he staid too long, being Saturday; for, as I was informed, he was carried drunk to his bed about one o'clock on Sabbath morning. He seemed angry at himself afterwards.

May 1, 3, and 4. He was quite uneasy, and could get no sleep, which made him force himself into it by spirits, against which I admonished him. But now I heard nothing about religion or his soul, till the 9th, when he told me, that when he passed the ship's fire, it terrified him to think what hell must be; and that many times, both by night and by day, the sweat broke on him as if he had been at hard exercise, through anguish of soul! He said, he was afraid that the Almighty had hardened him

for his former sins: and that another wild thought was come into his head, that the Bible, perhaps, was nothing but a fable.

May 18. Being Sabbath, he dressed himself, and went to his watch, having been pretty quiet for a good while, and not having kept watch for more than six months. His old companions, in a merry way, welcomed him, saying, Rejoice, for the lost sheep is found. So they drank together the greater part of the day, continuing their cups till midnight, and their discourse on every idle thing that came into their minds. Sometimes, when one of the company swore, who never spoke one sentence without an oath, he would reprove him, but, alas! he gave no sign of having the least grain of saving grace.

June 8. Being the Lord's day, he was shaved by the barber, but kept out of my sight.

July 4. He sat late in another birth, got drunk, and swore most abominably, nor did he now restrain himself at other times from swearing by the sacred name of God; and so he continued, grew fond of company and cards, and took a deal of pleasure in dressing genteelly. Nor did he seem to have the least remembrance of his late condition, and would rage, fret, and curse, if it was said we were to stay long at sea.

Aug. 20. We came to England. A few days after, he went ashore, and, it was said, kept bad company. He came aboard, and went ashore again, and staid till he was run on the ship's books, by which both wages and prize-money are lost.

Sept. 25. The captain ordered one of his lieutenants to take some marines with him, and seek for him as a deserter, that he might bring him to a court-martial. He went, but did not find him; yet this being known to him, he made interest with some

captains of men of war, who spoke in his favour to our captain. This made him give over these designs of apprehending him; but he would not let him come aboard his ship again to save his wages; so he staid ashore, and I never saw nor heard of him since.

The preceding narrative suggests several very important and interesting remarks.

1. How dangerous is bad company, especially to the young and unestablished! We see a young man, who was well educated, led by this means to abandon whatever he had been taught to venerate, and early to plunge himself into all manner of vice. The same companions who occasioned his departure from God, became afterwards the means of preventing his return. Their loose notions of religion, their ridicule of all serious impressions, their wicked example, their pernicious advice, combine to stifle his convictions, to banish from his mind the good resolutions he had formed, and to seduce him again into those vices from which he was almost reformed; so that, after he had almost escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, he was again entangled therein, and overcome; and the latter end with him was worse than the beginning.

2. How great is the power of sin over unregenerate men! They are its slaves, and led captive by the devil and their lusts at their will. It is not their knowledge of the evil of sin, it is not the convictions of their consciences on account of the commission of it, it is not the feeling of present misery, nor the fear of future misery, that will effectually reform them. They love the evil for which they suffer. Their resolutions cannot resist the

strength of their inclinations. When quiet is enjoyed, and temptation returns, they fall as if they had never felt a pang, or formed a resolution; and it happens to them according to the true proverb, The dog is returned to his vomit again, and the sow that was washed, to her wallowing in the mire.

3. How wide the difference between conviction and conversion! Many, as in the case of Esau, Judas, and others mentioned in Scripture, and of this young man, feel the pangs of the former, who never enjoy the peace of the latter. The conscience of the sinner may be awakened, and give him great disquiet, when his heart remains unchanged; and hell may become the object of his dread, when Christ and holiness possess not his love. The event in the present case shows, that one may be near the kingdom of heaven, and yet not enter in by the strait gate that leadeth to life; that there may be much sorrow on account of sin, when there is nothing of that godly sorrow which worketh repentance unto salvation, not to be repented of; nothing but the sorrow of the world, which worketh death.

4. How cautious should we be in pronouncing persons true converts! Persons may have impressions on their consciences, or their feelings may be strongly agitated under the word, whose goodness is as the early cloud, or the morning-dew. How often are that thoughtfulness, that melting of the affections, those terrors, in part or in whole the effect of disease, which less attentive observers are apt to ascribe to the Spirit of God, as his peculiar work upon the soul! How often is the sinner's conscience let loose upon him, to disturb him in his wicked course, and to make him even a terror to himself, when nothing beyond nature has operated, and he is still in the gall of bitterness and bond of iniquity! Impressions made only on the

animal frame, or produced by the operations of natural conscience, are temporary, and liable to subside into indifference, or carnal security, or to give place to the influence of those lusts which still have dominion over the soul. And if we regard all as true converts, who have felt such impressions, we shall rank many among the saints, who will perhaps soon undeceive us by their apostacy, or to whom we shall, in the last awful day, hear the Saviour say, "Depart from me, I never knew you."

5. How necessary the exertion of divine power, in order to change the sinner's heart! In spite of education, of knowledge, of conviction, of the evil of sin, of the fear of punishment, of resolutions of amendment, the heart will love sin, and cleave to it, unless the Spirit of God work in his powerful and irresistible manner. Reformation will be superficial and temporary when his influence is withheld. Old things will not so pass away, as to be hated and abandoned, unless He who moved on the waters of chaos make all things new. The convinced sinner will relapse, if he is not born of the Spirit, if he is not created anew in Christ Jesus, if he is not made one of the Saviour's willing people in the day of divine power.

6. What an awful thing an awakened conscience, and how dreadful to see our danger, and yet refuse the remedy! If sin is so bitter to the sinner sometimes in this world, how bitter must it be in the latter end! What fruit have we of those things, the end whereof is death? and what present pleasure in the service of sin can compensate for the agony which the sinner feels, when his conscience rises up to accuse him, and still more when he afterwards eats the fruit of his doings? If even lowness of spirits can render life intolerable, and make a man extremely miserable, how intolerable must be the

anguish of final despair! "The spirit of a man may sustain his infirmity; but a wounded spirit who can bear?" The sinner who believes the Gospel, may be cast down by a view of his sins, but he is not forsaken: but he who rejects the remedy presented in the Gospel, is, when under the feeling sense of his sin and danger, not only in perplexity, but ready to plunge into despair.

Lastly. What an inestimable blessing is peace of mind, flowing from faith in the atonement! and how happy they, whatever be their external condition, who enjoy it! Peace of mind, from peace with heaven, is a greater blessing than the possession of all created enjoyments. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Believing, we rejoice with joy unspeakable and full of glory. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee.

May God prevent impressions of the evil and danger of sin from wearing off our spirits! May his Spirit operate on us, not only for deep conviction, but for genuine conversion! May we never reject the comforts of the Gospel, when we feel the terrors of the law! and may it become our happiness to be sprinkled by the blood of Christ from an evil conscience, and to enjoy the peace of God which passeth all understanding, keeping our hearts and minds through Christ Jesus!

FOR THE CHRISTIAN'S MAGAZINE.

The annunciation of the Birth & Character of John the Baptist, to Zacharias.

(Concluded from page 478.)

5. HE lived under the continual influence of the most honourable motives of action.

Verse 17. *To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

John was a great and popular preacher; but it was a mark of his greatness, not to make popularity or worldly gain the object of his ministry. Elevated minds naturally aspire after things which are sublime; and the steadfast contemplation of grand objects imparts to us a portion of that grandeur. The object of John's ministry is not, therefore, forgotten in the delineation of his character. It is the most honourable that can occupy the attention of man.

This verse contains a quotation from Malachi iv. 6. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.*

The establishment of a reciprocal affection and friendship between parents and children, is undoubtedly an object worthy of pious attention: but this phrase is of higher import. It contemplates that mutual understanding which is immediately subservient to *making ready a people prepared for the Lord.* A people are prepared for the Lord, when their sins are pardoned, their hearts sanctified,

their minds enlightened, and their lives reformed. Such will be the preparation of the saints in that day, when "*the marriage of the Lamb is come, and his wife hath made herself ready.*" It is the work of a Gospel ministry *to teach every man, and warn every man in all wisdom, that we may present every man perfect in Christ Jesus. And, hereafter, shall the Holy city, the New Jerusalem, be prepared as a bride adorned for her husband.* This is the preparation which John had in view, and accordingly he laboured to prepare Israel for receiving Jesus Christ in his personal ministry on earth. To turn the attention of religious superiors, to the condition of those who had inferior opportunities of knowledge, was a part of the plan, and will always continue an important part of making *ready a people for the Lord.*

The Jewish Church were as parents to the Gentiles; so that it might be said of them, "*Whose are the Fathers?*" To remove their prejudices to the calling of the Gentiles, as well as the Gentile opposition to communion with the despised and hated Jew, required much exertion. Even now, it is difficult so to turn the hearts of good men to the condition of destitute sinners, as to employ benevolent and zealous exertions for their eternal welfare. Yet this was one of the principal objects of John's preaching. *To turn the hearts of the fathers to the children;* to make the actual Church feel for the condition of others, in hopes of procuring by the grace of God, the conversion of sinners. "*Turning the hearts of the children to the fathers,*" signifies to persuade the young, the weak, the sinner, to love and join the Church of God; to persuade the Heathen to become *Israelites indeed.* The comment made by the angel upon this quotation from Malachi, is in these words: "turn the disobe-

dient to the wisdom of the just." "Disobedient," needs no explanation. It is the character of the unbelieving, impenitent sinner. "*The wisdom of the just,*" is true religion. *Wisdom* consists in the *fear of the Lord, and her ways are ways of pleasantness, and all her paths are peace.* *The just,* δικαιων, are the righteous or justified persons. The wisdom of the just, therefore, is the religion of those who are actually justified by the righteousness of Christ, imputed to them, and received by faith. Some critics prefer translating the preposition εν, *by.* In this case, it would read, "to turn—the disobedient BY the wisdom of the just." This change does not affect our exposition. True religion taught and applied, is, indeed, the means BY which the disobedient are turned to God: but it is the great object of the ministry to turn sinners TO the true religion, that they may be prepared for the coming of the Lord.

This was the motive which continually influenced the ministry of Christ's immediate forerunner. It is the most honourable one that can be presented to the human mind. He who sits upon the circle of the earth, and, compared with whom, man is as a grasshopper, had respect to it in his eternal counsels. The High Priest within the vail, invested with infinite glory, has respect to it in all his administrations. For this, too, he assumed the form of a servant, and suffered an accursed death. For this, he sends his Spirit upon earth; and for this, he preserves the world. Is it honourable to minister to the necessities of afflicted humanity; to promote peace, and science, and prosperity among our fellow-men? Is it honourable to wear a crown, or sway a sceptre for a time on earth? and shall it not be esteemed as glorious to further the salvation of sinners; to prepare for never-ending joys in heaven,

those who have made themselves white in the blood of the Lamb?

The doctrines which this passage of Scripture contains, admit of a various and profitable application.

1. The view here given of the character of John the Baptist, will aid us in correcting a mistake generally committed in relation to a certain part of his history.

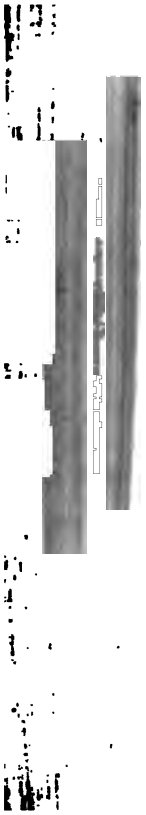
While John was imprisoned in the castle of Macherus, by order of Herod the Tetrach of Galilee, he sent two of his disciples, who had visited him in his confinement, with this question to be proposed to Jesus Christ. Matt. xi. 3. "*Art* THOU HE *that should come, or do we look for another?*" This is frequently interpreted to signify that John now had his doubts whether Jesus was indeed the Christ; and the case is considered as parallel with that of pious people filled with doubts and fears respecting the nature of their own religious affections. But if the view which we have given of the character of this great and good man be correct, this interpretation is altogether inadmissible. The case of John, upon the supposition that he doubted whether Jesus was indeed the expected Messiah, has nothing in common with the subject of doubts respecting a personal interest in the covenant of grace, which it is quoted to illustrate. The question of a doubting Christian, turns upon the secret, subtle exercises of his own soul; that of John, upon a matter of fact, supported by an external testimony, with which he had through life been perfectly familiar. We cannot at all admit, that he had himself any doubts respecting the matter of this interrogation. John could not have forgotten the history of his father's vision in the temple; the miracle of his own birth; the prophecy of his mother upon the visit of Mary;

and the prophecy of his father at the time of his own circumcision, which must have been often related to him by his pious parents. There were too many facts in proof of the point in question. The whole of his own life and ministry, as Christ's forerunner, is another proof which he would not have forgotten. The knowledge of Jesus, which he expressed so unequivocally when the Redeemer applied to him for baptism, must have still lived in his recollection. It was John that pointed out Jesus to his disciples, saying, *Behold the Lamb of God that taketh away the sins of the world.* And the testimony of his own senses must have made an indelible impression upon his memory. *He saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased**. It is incredible, then, that John could doubt that Jesus is the Christ, unless his intellects had suffered, by disease or age, complete derangement; unless he was a maniac.

Was it, then, to give his disciples an opportunity of satisfying themselves upon this point, that John sent them with the question to our Saviour? This is more probable. Yet; it is difficult to believe, that he could now have in Judea, any disciples ignorant of the fact which his whole ministry had been employed to prove.

Beyond Judea, there may have been many, such as Apollos, who knew only the early part of the ministry of John, and had no access to information relative to the ministry of Messiah, until several years after Christ's death. But this could scarcely be the case in Palestine. I am inclined to another hypothesis. John was imprisoned for the testimo-

* John i. 32—34.



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worship our Redeemer as their Lord, and they learn *from the Church the manifold wisdom of God.* In innumerable instances, they serve the purposes of his providence respecting us in life; and when the veil by which the invisible world is concealed from mortal view is withdrawn at death, they shall appear as our exulting companions before the throne of the Lamb. *This honour have all the saints. Praise ye the Lord.*

3. The passage should also remind those who preach the everlasting Gospel, of the high motives which ought to influence their ministry. In John they have an example worthy of imitation. Entirely devoted to the duties of the sacred office, he employed his great talents in the elucidation of the doctrines of redemption. Denied to the pleasures which address the outward senses of man, he combined temperance with piety. In the spirit and power of Elias, the man of God, he stemmed the torrent of corruption with unshaken firmness. He laboured to inform and to save his hearers. And what if he fell a victim of lawless power? Shall we be discouraged? No. He triumphed in his fall. Before the bloody charger, which contained his reeking head, was presented by the cruel daughter to the profligate Herodias, John had entered with everlasting joy into that palace where he shall abide for ever. To die was gain. He lives in a country where sin does not annoy, and where royalty cannot deal its terrors. The people whom he fed, are present with him, and constitute his crown before the throne of God. Shall other teachers meet their hearers before the seat of Jesus? Faithful ministers shall become partakers with the saved in felicity. Let the hope sooth their afflictions, animate their zeal, and strengthen their exertions.

4. The passage teaches those who enjoy the ministry, the end thereof. It is to make ready a people prepared for the Lord. Are they, then, who enjoy this ministry, ready?

Behold, he cometh! *To you that look for him, shall he appear once more, without sin unto salvation.* In a participation of his own righteousness, in the exercise of sincere love to God in him, in the performance of the duties of new obedience, in continual exertions to subdue indwelling sin and grow in grace, shall such be prepared to meet him. They ought also to endeavour to extend to others the mercy in which they themselves hope. Their hearts ought to be turned toward their children—toward all who are within the sphere of their influence. Are any of them still disobedient and unbelieving? They injure themselves, because they forget God. Why will any forsake a good, a great, a gracious God? Why will ye reject a merciful, a tender-hearted Redeemer? Is it thus ye requite him for his sufferings? Behold him bleeding on Calvary, and say, will ye still disown him? Behold him awakening from the tomb, and will ye refuse a share in the power of his resurrection? Behold him before the throne as an advocate with the Father for the guilty, and will ye still refuse the olive branch which he extends to you in your rebellion? Count the cost. Make your calculations. Embrace in your calculations the whole period of your existence. God has given to you a mind capable of reasoning; and *what shall it profit you, if you lose your own souls?* Suffer not the deceitfulness of sin to beguile you to your ruin. Suffer not the pleasures of the world to bewitch and destroy you. Death approaches. Look into the grave. Amidst its corruptions you must lie. Draw the curtain which hides from your view the chambers of

the second death. Would ye join these miserable victims of their own depravity, and with them sin and suffer through eternity? Mark that terror of countenance, that fury of the eye; hear those sounds, gnashings of teeth, and groans of despair, mingled with blasphemies. Shall this be your portion? Oh! be persuaded to prefer the *wisdom of the just*. The Redeemer is at hand, *in the word of faith, which we preach*. With your hand upon this victim, sacrificed for sin, confess, repent, and receive mercy. Then shall you be the companion of those who have made themselves white in the blood of the Lamb. Then shall the ministry be successful, you shall be happy, and God be glorified.

FOR THE CHRISTIAN'S MAGAZINE.

A letter from the Rev. JOHN NEWTON, *never before published.*

WHILE the Editors profess, with the venerable Newton, to love all as Christians, who love our Lord Jesus Christ, they cannot admit, that all systems of Church government are equally scriptural, or that no system is of divine authority. In publishing the following letter, therefore, they explicitly declare, that they do not consider themselves responsible for any opinions contained in it, which can be censured as latitudinarian, by evangelical Presbyterians.

Dear Sir,

I AM so fearful you will think me dilatory in writing, that I am upon the point of breaking the rule

which I myself proposed, and beginning to write an apology which would be a very long one, were I to enumerate the various successive events which have prevented me hitherto. I shall content myself with saying, that it has been a time of trial with me ever since I received your letter; and that the interruptions have been in a manner unavoidable. Mrs. N———'s father spent almost the last two years of his life with us. The Lord removed him to a better world, the 2d inst. The latter part of his illness engaged all our attention, and his death, (though not properly a subject for mourning, as it released him from extreme and continual pain, and he died in the Lord,) through the weakness of Mrs. N———'s nerves, proved very heavy to her, and threw her back from that state of recovery in which she had been for some weeks before. The Lord has in mercy relieved her again; but there is still room for the exertion of that measure of faith, patience, and submission, to which we have attained; a small measure, alas! compared to what we ought to have learnt from those manifold mercies and advantages, with which he has been pleased to favour us. Thus much I write as to a friend, who, I believe, will sympathize with us; and to engage your prayers.

Your account of the grounds of the secession, and of the remaining difference between the Burghers and the Antiburghers, is very succinct and satisfactory; and to me and some of my friends who have not been in the way of hearing much of these matters that could be depended on, it affords an accession to our ecclesiastical knowledge. Perhaps it does not become me to make any remarks upon it. However, confiding in your candour, I will venture to sigh out, It is a pity that those who are one in the Lord in essentials, should have been, from age to age and in all countries, so unhappily divided

about circumstantials. I should suppose, that all true believers must agree in acknowledging the Lord Jesus to be the supreme Head, Ruler, and Lawgiver in his Church, and that he alone has the right of prescribing authoritatively, and in such a manner, as to bind the conscience in all things respecting faith, practice, and worship: and yet, alas! through human infirmity, this principle has proved the greatest obstruction to their mutual exercise of love and harmony, perhaps, of any that can be mentioned.

I assure you I do not abet the claim of those who would maintain Prelacy to be, *ipso facto*, an apostolical institution; and yet, through the power of prejudice or education, which has some influence even upon the best minds, I believe some faithful servants of Christ have really thought it so. The Church of Scotland have been very clear, that Presbyterianism is of divine institution; and that Church has been favoured with such burning and shining lights, and, for a long series of years, maintained the Gospel truth in power and purity with such exemplary firmness, that if I durst have been guided by the authority of men, and if I had not thought myself bound in conscience to search the Scriptures for myself, I should have been influenced to have thought so too. In our own country, among the Congregationalists or Independents, there have been men, (so far as I can judge by their writings and characters,) of clear heads and honest hearts, greatly enlightened into the mysteries of the Gospel, and, to appearance, wholly devoted to the Redeemer's glory, such men as Owen, Goodwin, Charnock, &c. who equally repudiate Prelacy and Presbyterianism, and insist on it, that our Lord designed that every separate Christian society, should have power in itself, and be free from all external

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the nature and number of th
quisite to constitute a justly
Christ. Upon my first set
little perplexed about these
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guide me. I thought them
than myself; but as they al
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difficult for an inexperienced
to choose. Each of them seer
skilful and successful in show
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tablishing his own. At last,
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matize and prescribe to others
our steps, as if we could not pe
It appears to me, that our Lord,
his people would be cast in such

Jerusalem exclusively, that his presence is to be found, but wherever his people meet in his name; and that as his kingdom consisteth not in meats or drinks, so neither in Liturgies, or Directories, in Bishops, Presbyters, or Pastors, but in righteousness, and peace, and joy in the Holy Ghost. And I believe, could we be content with approving ourselves to him in that way which to us appears best, allowing to all our brethren the same right of judgment, the graces of meekness, patience, forbearance, and love, so suited to our state as fallible creatures, in the midst of a world that hates us all, would be displayed to greater advantage, than if we were exactly of a mind; and that were it not for sin and Satan, a true unity of spirit amongst believers might be maintained without a conformity in rituals. If any thing I have written should displease you, I entreat you to bear with my weakness, and pass it by in silence. I thought you might be willing to have a brief sketch of my sentiments. But, I trust, we can employ our time and paper to better advantage, than by debating upon these points. I love you altogether as well as I could do if you were an Episcopal Curate like myself, and I shall receive with pleasure, (and without returning you any further commentary of my own,) what you are pleased to offer concerning the internal police of the Seceders, or any other particulars you may think proper to communicate respecting the state of religion in Scotland.

I can say but little of Mr. T———. I wish it was in my power wholly to remove your friend's apprehensions concerning him. He has withdrawn from most of his old connexions, and I am afraid, is too much engaged with others not so serviceable to him. There is certainly an abatement in his zeal. I was once intimate with him, and from what I then

take heed lest he fall."

Perhaps few authors have about the sale of their boo Review of Ecclesiastical Hist the neat profits of, but I paid I took for my own use; an seven years, Mr. D—— infe two ago, that the larger part mained unsold. This intelli me, as I had heard of them fi I am quite passive about an e land. My Narrative was re knew it not, till somebody se specimen. Books are certa with you than with us; but th so very inferior, that I do not of money entirely saved. Y given up the thoughts of conti might assign two or three reas ficient, that my growing engage it impracticable. I cannot g which force themselves upon m could I prosecute a work that

First Century, the public would have expected no more, and it would have sufficiently answered my design, to point out the true spirit of the Gospel, with application to the present times. I have thoughts of printing some time, a volume or two of letters, and a volume of hymns; but know not when it will be.

Mr. Haweis is returned from Cornwall, and is much better in health. I have not seen him since. I believe his last publication, (and the only one since his Commentary on the Bible,) was in the year 1775; "A practical improvement of the Church Catechism."

I could join with you for hours and weeks, in lamenting the effects of a depraved nature under which I groan, being burdened. I am ready to say, If any man has reason to complain of stupidity, evil thoughts, heart-wanderings, ingratitude, &c. *I more.* And yet I believe our hearts by nature, like money out of the same mint, are much alike. They bear the impression of fallen Adam; indisposed to all good, and prone to all evil. All is summed up in these two particulars, and the longest description can say no worse of them. They are like the ground, which, if left to itself, will be soon overrun with weeds, but will not produce so much as a cabbage without cultivation, and seed that is foreign to the soil. The disease of sin is dreadful, but the remedy is adequate and infallible. Sin has abounded, but grace has much more abounded; υπερεπερισσευσεν, superabundantly abounded. The great and good Physician has undertaken my case, and already he gives me confidence to say, I shall not die, but live, and declare the works of the Lord. He could effect the cure radically and instantaneously at once, and in some respects he has done it; condemnation is for ever removed, acceptance is

complete, and the dominion of sin is destroyed. But in other respects, he sees it most for his glory, and therefore most for my good, that I should for a time feel something of the malignity of the disorder before he thoroughly heals it, that I may be the more sensible I owe my life to him alone, and that other effectual help I could have found none, in heaven above, or in the earth beneath. "Hinc illæ lachrymæ!" The body of sin is not killed as with a flash of lightning, but is crucified. Die it must and shall, but it lingers, and, as we say, *dies hard*, and has strength enough to give me much disturbance. But the time is short. Death will soon be swallowed up in life; then this corruptible shall put on incorruption. In the mean time, we are complete in *him*, who is wisdom, righteousness, strength, sanctification, and redemption; and he loves us and is near us. His heart is made of tenderness, his bowels melt with love, and the arm which he stretches forth for our relief is almighty. We may, therefore, sing, "Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."

Assur'd that Christ our King,
Will put our foes to flight;
We on the field of battle sing,
And triumph while we fight.

I have good reason, as you hint, to be thankful for my situation at Olney. The serious people of my congregation, though poor and afflicted, and of little notice in the world, are, in general, spiritual, humble, and thriving. I love them, and they love me. Our lot is cast, where the winds of dispersion and controversy are not suffered to blow. My superiors in the Church give me no interruption or

disturbance, but I am permitted to do every thing which my judgment and conscience suggest as conducive to the edification of my charge, without any control. We meet five times in the week, three times on the Lord's day, and on Tuesday and Thursday evenings, besides occasional opportunities. And though we have done thus for about thirteen years, through mercy, we are not weary of assembling together, nor suffered to account the Gospel Manna light food, because we have it in plenty. The Lord is pleased to afford us many seasons of refreshment, which endear us to the means of grace and to each other. I have seen many made conquerors over the last enemy, and go triumphantly to glory. Yet our numbers, from year to year, have been rather upon the increase, though we have had no seasons of remarkable observation, but now and then he owns the word to the awakening of a few sinners. I am favoured with health, and though now in my 53d year, I find no abatement in strength and spirit as a preacher; but can speak about six hours in the course of a sabbath, at the full stretch of my voice, without feeling any disagreeable weariness. He is pleased still to supply me with subject-matter, and enable me to bring forth new things as well as old, from the treasury of the word. I find the Gospel of Christ, in all its branches and connexions, doctrines, precepts, promises, exhortations, cautions, and experiences, to be indeed an inexhaustible subject, which I need not fear coming to the end of, though I should preach a century through. In public I am mercifully supported, both at home and abroad; for his Providence sometimes leads me to London, and to many different parts of the country.

But something is necessary to keep me humble, dependant, and mindful that I am in myself a poor

sinner, without sufficiency to think a good thought. To this, in part, I ascribe the languor, deadness, and dissipation of spirit, which I often am exercised with in secret. Then I feel myself poor indeed, and have reason to feel and know, that if I am in any degree useful and acceptable in public, it is not owing to any wisdom, goodness, or ability of my own. I have cause in abundance to style myself the chief of sinners, and less than the least of all saints; yet, by the grace of God, I am what I am, though faint, yet pursuing; though perplexed, not in despair; though cast down, not destroyed. It is given me to know whom I have believed, to venture upon his all-sufficiency and faithfulness, and to be, in some measure, content to be nothing, that Jesus may be all in all.

You desire me to say something about books. I read but few. I have not leisure. I am so much engaged with my pen, and so many things occur *de novo*, which must be daily attended to, that it requires often more resolution than I am master of, to keep up a tolerable course of reading in the Bible. I have formerly been something of a book-worm, and have devoured many a folio, of which I can now remember little more than the titles. I will name, however, a few of the favourite authors with whom I chiefly converse. Dr. Owen I account the chief, and his writings are indeed sufficient to form a tolerable library of themselves. I hardly know any writer who goes so thoroughly to the bottom of the subjects he investigates, who has a more piercing, eagle sight into the mysteries of the Gospel, or is more judicious, practical, and savoury in applying them. Jonathan Edwards, of New-England, likewise, I highly value. I think I have all of his Works that have been printed, except some single sermons. I wish

his remaining manuscripts, which are fit for the press, were published. He is, to my taste, the greatest divine of this century. Item, the luminary of Holland, Witsius. Gurnal's Christian Armour, likewise, I admire much. I have not been much acquainted with Scotch writers. Halyburton on the Insufficiency of Natural Religion, with his Essay on Faith annexed, is a book I would hardly part with for its weight in gold, unless I could replace it with another. M'Laurin's Essays and Sermons, and Witherspoon's Works, stand upon my principal shelf; and I have read Messrs. R. and E. Erskine's sermons with much pleasure. If I could enter into the spirit and views of these writers I have named, I need not wish to read more. I do not mean, by naming these, to depreciate others, but only specify such as I have been most conversant with. To you I shall not hesitate to acknowledge, that I have found both pleasure and profit, I trust, in reading some authors in the communion of the Church of Rome; particularly Quesnel and Monsr. Nicole, in whom, notwithstanding many mixtures of error and attachment to human authority, from which the Lord was not pleased to free them, I find rich veins of evangelical, spiritual, and experimental truth, indicating a mind deeply impressed with divine things, and cordially devoted to Jesus. I have the Works of Nicole in twenty-six volumes, many of which, (though not all,) I deem not only good, but uncommonly excellent. I must not omit, in my list, to mention, the writings of Archbishop Leighton; Cowper, Bishop of Galloway; and Fleming on the Scriptures. In reading human authors, I assume Horace's motto, "Nullius in verbo addictus jurare;" or, to speak more scripturally, I would call no man master, so as implicitly to adopt all his sentiments; nor, on the

...ough not always cle
write well upon the experime
enough of this. * *

I hope you will be often
throne of grace. That the
abundantly, make you very ha
very useful in your connexions
and prayer of,

Dear Sir,

Your affectionate

JOHN

Olney, Aug. 19, '77.

A WORD TO THE

Francis Mason, chaplain to
deacon of Norwich, who died

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Directors to the London Missionary Society, May 9, 1811.

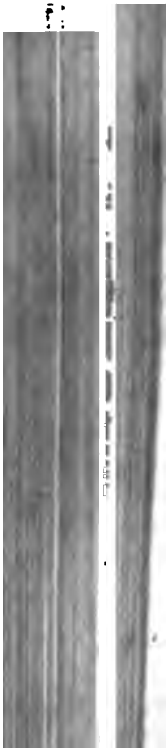
(Continued from page 504.)

It is with pleasure and gratitude the Directors mention the safe arrival of the Brethren Wimmer and Pacalt at the Cape, who proceeded as soon as opportunity offered, to Bethelsdorp, where they were most gladly received as fellow-labourers, whose assistance would allow the brethren who were there before to make itinerating excursions among the colonists. The Brethren Wimmer and Pacalt diligently embraced all the opportunities which occurred on their journey from the Cape, to preach the Gospel, which many heard with most pleasing avidity, and there is reason to hope, with much profit. Soon after their arrival, an arrangement was made by the brethren, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp; while Messrs. Read, Wimmer, and Smit, consented to remain at Bethelsdorp.

Our indefatigable brethren, not content with doing all the good in their power at Bethelsdorp, made some excursions into the interior of the colony. Dr. Vanderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Brother Read took a journey into the country of the Caffres, accompanied by the native brother Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction. The particulars of this journey, exhibiting in a striking manner the customs of the country, and the very extensive field it presents for missionary exertions, are inserted in the 22d Number of the Transactions.

NAMAQUAS.

AT this distant station, till lately little known to Europeans, the two brethren, Christian and Abraham Albrecht,



has entered into the joy of his l
in Mr. Abraham Albrecht a faitl
afflicted widow very commenda
sionary station among the Nam
been very usefully employed i
tives in the arts of knitting and

Mr. Christian Albrecht, find
Warm Bath, was best situated to
determined to abide there, intend
Missionaries should be increasec
preaching excursions to the su
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in order to prevent the jealousy
it a privilege to be near the resi
of the Missionaries.

The brethren had the pleasur
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the Lord's Supper to them, and t
tized before. Thus a foundation
wilderness, of a Christian Churc
(say the Missionaries,) we invited
we shed tears of joy and thankfuln
we have received from the Lord, i
unworthy servants, useful to the he
ed John, we lent some clothes, su
worn; and while we were dressing
and joyfully cried,—'O, what grea
who am a poor sinner! O, God, stı
ways remain faithful to thee, to the

including men, women, and children, are under Missionary instruction, of whom about 300 reside at Warm Bath; the rest live at the distance of from half a day to three days journey; about 200 attend the service every Lord's day.

The Missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

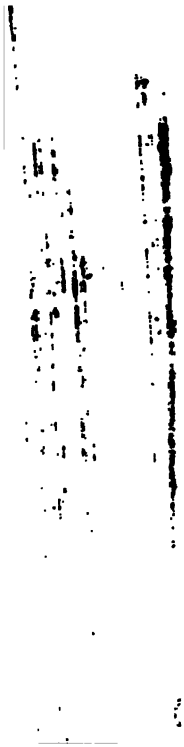
The brethren are anxious to obtain more labourers; for, say they, "it is impossible for us to attend so large a congregation, compelled as they are, to lead a wandering kind of life. Besides Warm Bath, there are other stations, in each of which two Missionaries might be fully employed." They also mention Mollerbrunnen as a fourth place, into which the Gospel may probably be introduced, as they had received pressing invitations from the chiefs.

The Directors, attentive to these pressing calls of their Missionary brethren, and considering them as indicating also the call of God, have engaged five German brethren, who were several years under the tuition of their valuable friend, the Rev. Mr. Jænicke, of Berlin, who have been several months in London, have received ordination according to the forms of the Lutheran Church, and who have also been instructed in various useful arts, which may effectually conduce to the improvement of the natives. To these brethren they have added a young man, a negro, of the name of Corner, who was born at Demarara, and being sent to Scotland, was, by the generosity of a pious lady, put to school; and discovering a desire for instruction, and a serious regard to religion, was placed under the care of the Perth Missionary Society. The addition of six Missionaries to those already employed in Africa, will, the Directors trust, greatly strengthen and extend the work in that country.

It afforded the Directors great satisfaction to learn that Miss Burgman, who was mentioned in the last Report as on her way to this station, arrived safely at the Cape, and was married to Mr. Christian Albrecht, to whom she had been engaged for several years. On the 16th of the same month they left the Cape, and proceeded on their journey to Namaqua land.

ORANGE RIVER.

THIS station appears still to prosper, although deprived for many months of the labours of the two Missionaries Mr. Anderson and Mr. Kramer, the former of whom, having occasion to visit Cape Town, has been detained by violent



were highly satisfactory.

The attendance of the people regular, and so numerous, that sons, exclusive of children, it commodation, especially on the obliged to sit without. "Mr. J bours, with much patience and pear to have been attended wit no remarkable awakening had bours," says Mr. Anderson, " and the pecuniary assistance of not been given in vain. Our p Several who were the fruits of faith, and are now around the th that grace which you were made nicating; and there are still mar knees and offer up their thanks we came among them,) unknown Lord may grant me, and my bre severing grace; we shall reap if nestly an interest in your most many difficulties, many dangers God hath hitherto supported and he will still deliver and bring us

The long stay of Mr. Anders stance much lamented by the Di Orange River requires the labo Mr. Janz was left for more than the poor people were extremely

are not unacquainted with the excellence and the power of that Gospel which he preaches unto them. The Directors hope to hear, in the next letter they receive, that he and Mr. Kramer, who has promised to return with him, have reached this important settlement, and that their united efforts are crowned with increasing success. Mr. Janz, when he last wrote to the Cape, had baptized nine adults and seventeen children since Mr. Anderson's departure.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehensions entertained, at one time, of a hostile attack from the Caffres in their neighbourhood. These cruel people, who were accustomed to plunder and bloodshed, and who had murdered many of the Briquas, had, there was too much reason to believe, formed a resolution of attacking them also. In consequence of information to that effect, all the people from the adjacent kralls of Corannas, collected, with their cattle, at the settlement. Mr. Janz, and the good people with him, immediately set apart a day for extraordinary prayer and supplication to the Father of mercies, for his gracious protection. This was Friday, the 11th of May, 1810, when we also were assembled at our Anniversary to pray for them. A few days after, they sent some of their people to the Caffres, with a present and a pacific message requesting them, in a friendly manner, to withdraw. Through the goodness of God, who heard their prayers, this application succeeded, and the messengers shortly returned with the pleasing news, that these terrific people had determined to comply with their request, and to pass over the river as soon as it was sufficiently low, acknowledging also that they thought the Missionaries were good men who loved peace, although they themselves did not, and that they sought their welfare. But as no great dependance can be placed on the promises of savages, the brethren were not without some apprehensions. Mr. Janz, whose whole conduct on this occasion seems to have been marked with the true spirit of piety, says, "Now we must leave it in the hands of the Lord, hoping to see his loving kindness in confirming the work of our hands, and granting us a complete deliverance. This is my prayer, that we may be so firmly established by the Lord, that no enemy may be able to hurt this Church; for, as a kind father, he hath hitherto taken care of us, so that instead of complaint we have cause for thankfulness that the doctrines of the Gospel, accompanied by the power of his Spirit, have had so much influence on some of our people, that, by means of their Christian exhortation and example, they have subdued the ungoverned spirit of the Caffres."

In consequence of the imminent danger to which our friends have been exposed, Mr. Anderson, who was at the Cape, presented a respectful memorial to the governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favourable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the Gospel. He begs that two Missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River,) and we are separated from all intercourse; but the Briquas are only five days' journey from us. O what an extensive field is there open for us! I intend on my return to begin learning the Briqua language."

The Missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted. Mr. Anderson says, "I can truly say, that through means of your Society, and the Bible Society, the Lord is doing great things for us. Let us be glad and rejoice." The Directors take this opportunity of expressing also their gratitude to that excellent and useful body, for the prompt and generous attention shown upon all occasions to applications in behalf of our Missionaries in various parts of the world: the supply of Bibles and Testaments proving, in many cases, a most valuable aid to the labours of the brethren, and promoting, in a powerful manner, the great cause of truth and goodness, in which all real Christians feel a common interest.

Upon the whole, the African Missions appear to the Directors to increase in their magnitude and importance; and they indulge a hope, that when so many of the tribes of that rude and uninformed country are crying aloud, "Come over and help us!" the Lord will display, in a remarkable manner, the power of his Holy Spirit, in the conversion of a numerous body to the praise of the glory of his grace. The support and enlargement of these Missions have indeed become a source of very considerable expense, especially since the circumstances of the Rotterdam Society, who had engaged to defray a part of it, have unhappily become such as to disable them from fulfilling their intentions; but we are persuaded, that when the finger of God so plainly directs to a country wherein so many are thirsting for the word of life,

the generosity of British Christians will enable the Directors to increase the number of labourers, as far as prudence may warrant.

ASIA.

TO this most populous quarter of the globe the Directors can never call the attention of the Society without feeling all their sympathies and energies as Christians and as men powfully awakened. The empires of the East present such spacious fields for Missionary labours; their superstition, idolatry, and moral degradation, call so loudly for the benevolent exertions of the Christian world, that the Directors would greatly rejoice were they but furnished with suitable Missionaries, and sufficient funds to enable them to report to the Society the commencement of a Mission in every one of them.

What has been hitherto attempted is indeed but little compared with the magnitude of the object. Though an entrance has been made on the borders of the Chinese, the Burman, and Mahratta empires, yet to penetrate into the interior of these vast countries, to acquire the various languages of the people, and to preach the Gospel of the kingdom to their almost countless millions, is an honour and gratification in reserve for others to witness and record. Assured, however, of the final triumph of the Cross over all nations, the Directors desire to be found diligently using such means as God may put into their hands: and whenever, in his infinite wisdom he sees fit to deprive them of any of their faithful Missionaries, they desire to bow in silence, and adore his inscrutable dispensations. An event of a more painful nature the Directors have not been called to report, than the death of their valuable Missionary, the late Mr. Augustus Des Granges, at

VIZAGAPATAM.

AFTER a residence of five years in India, he had with much labour acquired the language of the country, in which he had begun to preach, and into which he had translated the Gospels of Matthew, Mark, and Luke. The removal of this valuable servant of Christ, whose labours promised such extensive usefulness, is a severe stroke, but a stroke from that holy hand which requires mute submission. The Directors

desire to say, Let the will of the Lord be done; but let Christians pray that it may please God to raise up other able men to carry on the good work which his servant had begun. Mr. Des Granges was taken ill on the 4th of July, 1810, and died on the 12th, in the 30th year of his age. Mrs. Des Granges was lying ill at the same time in the next room; and as the physician desired she might be removed to another house, a few hours before the death of her husband, she was carried through his chamber, when being desirous of seeing each other once more, they took their last farewell till they shall meet again beyond the grave. His children were also, at his request, brought to his bed-side. The scene was affecting beyond description. In regard to the state of our brother's mind, during his affliction, say his surviving colleagues, it was calm and serene from first to last; his words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, "The concerns of the Mission, more particularly the translation of the Scriptures; but," added he, "God can carry that on without my means, so that my life is not necessary on that account." He particularly desired that we would take care of Ananderayer, the Christian Bramin, who assisted him in translating the Scriptures, and of his wife, and that he should continue at that work. He expressed his wish also, that his Brethren, Gordon and Lee, should continue at that station, and write immediately to the Directors to send more Missionaries. He wished that great attention might be paid to Aukapillai, a village about sixteen miles distant, from which several persons had lately come to make inquiries about the Christian religion; that the Brahmin might often be sent to preach at that place, and that, if possible, a school might be established there. He desired also particularly that the native school at Vizagapatam should be nourished. A number of persons being around his bed, he was asked whether he wished to meet them in heaven? "O yes," he answered, "and if I could, I would now tell them how good the Lord has been to me." He rejoiced in the hope of being with Christ, and also of meeting in heaven his much beloved Brother Cran.

(To be continued.)

DOMESTIC.

The plan of a Theological Seminary adopted by the General Assembly of the Presbyterian Church in the United States of America, in their sessions of May last, A. D. 1811; together with the measures taken by them to carry the plan into effect.

(Concluded from page 512.)

ARTICLE VII*.

Of the Library.

Section 1. To obtain, ultimately, a complete theological Library, shall be considered as a leading object of the Institution.

Sect. 2. It shall be the duty of the directors to present to the General Assembly, a catalogue of the most necessary books for the commencement of a library, and recommend the purchase of such a number as the state of the funds will permit.

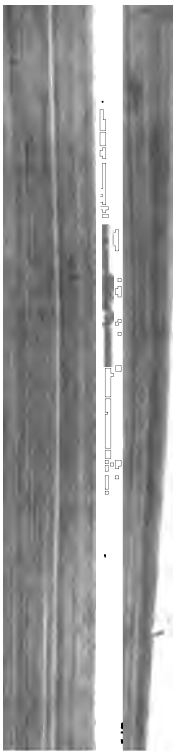
Sect. 3. It shall be the duty of the professors to procure and keep a large folio, to be denominated, *The Prospectus of a Catalogue of a Theological Library.* In this folio, divided into proper heads, each professor shall, at his pleasure, enter, in its proper place, the title of such books as he shall deliberately judge to be proper for the library. The board of directors, or the members of it individually, may do the same. From this folio, it shall be the duty of the directors, to select such books as they think most necessary, and as the sum appropriated for the current year will purchase, and recommend their purchase to the Assembly. The Assembly shall, annually, decide by vote, what sum of money, for the current year, shall be laid out in the purchase of books.

Sect. 4. A suitable room or apartment shall be assigned for the library. The shelves for the books, shall be divided into compartments or alcoves; and if any one of them be filled, or nearly so, by a donor, his name shall be conspicuously placed over it.

Sect. 5. A librarian shall be appointed by the Assembly.

Sect. 6. No book shall be permitted, on any occasion, to be carried from the Seminary.

* This Article is laid over for the consideration of the next Assembly.



as circumstances shall require, by
gulations for being ratified by t
be authoritative.

ART. V

Of the Fu

Section 1. The funds of the
all times entirely distinct and sepa
or funds whatsoever; and they
hands of such corporation, or disp
and improvement, in such other m
sembly shall direct.

Sect. 2. The board of director
as they may see proper, lay before
the improvement of the funds, and
appropriation of such sums as they
particular purposes.

Sect. 3. No money shall, at any
funds, but by an appropriation and
the purpose.

Sect. 4. A fair statement shall a
Assembly, by the proper officer, of
belonging to the Seminary, of the
that amount, and of the expenditur
ceding year.

Sect. 5. The intention and direct
ness in regard to monies or other p
the seminary, shall, at all times, be

diminish the expenses of those students who may need pecuniary aid, as well as to lessen generally, the expense of a residence at the Seminary.

ART. IX*.

Of the Theological Academy.

Section 1. There shall be established, at the place of the Theological Seminary, and in connexion with it, an Institution, to be denominated, *A Theological Academy.* The board of directors shall have the same superintendance of this, as of the Theological Seminary, and the professors shall be chosen by the General Assembly.

Sect. 2. In this Academy, there shall be two professors; one of languages, and the other of mathematics and natural philosophy. It is not indispensable that these professors should be ministers of the Gospel; but they must be members of the Presbyterian Church, of exemplary piety, and they shall make the same subscription at the time of their inauguration, as the professors of the Seminary. The professors of the Academy shall be members of the faculty.

Sect. 3. The studies and exercises of the Academy shall be calculated to prepare youth for the Theological Seminary, from the beginning to the end of their Academical course; and the whole system of instruction shall be so devised and pursued, as shall appear most conducive and effectual to prepare and qualify the youth to enter on theological studies with the greatest advantage. The board of directors, (taking to their aid the professors of the Academy,) shall delineate and detail such a system, which shall be reduced to writing, and shall be strictly adhered to by the teachers of the Academy.

Sect. 4. The professors of the Academy shall be allowed tutors or assistants, to aid them in their labours, when it shall be judged necessary by the board of directors.

Sect. 5. The tutors or assistants shall be appointed by the General Assembly, and shall be clothed with the same power in teaching and governing as the professors, but shall not be members of the faculty. They must be members in full communion with the Presbyterian Church, and must subscribe the same formula as the professors, changing only the term professor for tutor.

Sect. 6. The Hebrew language shall always form a part of the studies of the youth in the Academy, and this shall be taught by the professor of Oriental Literature and Bibli-

* This article is likewise referred to the consideration of the next Assembly.

Church, and maintaining a good
and who shall explicitly avow it
themselves to the work of the
first months in the Academy, as
considered as probationary.

Sect. 8. Though the Academ
tion of youth for the Gospel Mi
tions must undeviatingly be di
there may be admitted into it, to
its numbers, youth of irreproacl
good deportment, who do not pu
avow it as their intention to stu
seek improvement in languages,

Sect. 9. All who are admitte
attend the morning and evening
public worship on the Sabbath, an
struction and exercises as the pro
think conducive to their benefit.

Sect. 10. The professors of th
system of rules and regulations f
study, morals, and order, not inc
which they shall present to the bo
practicable, and which being sanc
be obligatory on all the pupils.

Sect. 11. All who are admitte
subscribe the following formula,
mise and engage, that while I rem
demy, I will diligently and consci
dies here prescribed, and promptly

containing the fundamental principles of a union with the Trustees of that College, and the Seminary already established by them, which shall never be changed or altered without the mutual consent of both parties; provided, that it should be deemed proper to locate the Assembly's Seminary at the same place with that of the College.

Resolved, that a committee for these purposes be appointed accordingly; and that said committee be further instructed, and invested with powers to receive any propositions which may be made to them for locating the said Seminary in any other situation, if it be found expedient: all which shall be fairly and fully reported to the next assembly. This report was adopted, and a resolution passed to elect said committee in the afternoon.

The subject of locating the Theological Seminary being discussed, it was determined by a vote of the Assembly, that the rivers Raritan and Potowmac be the limits within which the Seminary shall be located.

Agreeably to the resolution of the forenoon, an election was held for a committee to meet with a committee of the Trustees of New-Jersey College; and, the ballot being taken, Drs. Alexander, Wilson, and Milledoler, the Rev. Messrs John M^{c}Dowell and Janeway, and Messrs. Robert Ralston and Divie Bethune, were declared duly elected to compose said committee of the Assembly.

Resolved, that Dr Alexander be the Chairman of this committee; that he have power to appoint the time and place of the first meeting of the committee, and that he give notice accordingly to the members.

Resolved, that the committee appointed to confer with a committee of the Trustees of the College of New-Jersey be, and they hereby are, instructed to consider the several articles of the plan of a Theological Seminary, so far as the same are adopted by this Assembly, as their guide in the proposed conference, which they shall in no case be permitted to contravene.

The committee appointed to consider the propriety of appointing agents, and to take measures to make the monies collected for the Theological Seminary productive, brought in the following resolutions, which were adopted, viz.

1. That measures for obtaining contributions for the funds of the Theological Seminary, be vigorously prosecuted during the ensuing year, through the whole bounds of the General Assembly.

2. That the agents for soliciting contributions, who were appointed by the last Assembly, and who have not declined

every minister to take up subscr
and appoint proper persons to do
and also, that the several membe
cessary and practicable, the age
sembly have appointed to solicit

4. That the sums of money al
may hereafter be collected for th
Seminary, be forwarded, as soon
the treasurer of the Trustees o
the said Trustees be directed to i
productive public stock.

The following is a list of the ag
appointed by the Assembly to soli
tablishment of the Theological
agents reappointed, and also the n
addition, viz.

Of the Synod of

Rev. Mess. Jedidiah Chapman, W
Carnahan, Jonas Coe, William N
Isaac Hutton, and Col. John Linkl

Of the Synod of New-York

Rev. Mess. Samuel Miller, D. D.
John B. Romeyn, D. D. James Ri
John M'Neice, Isaac Vandoren, G
John Mills, and Divie Bethune.

Of the Synod of Virginia.

Rev. Mess. Drury Lacy, John D. Blair, William Williamson, Samuel Houston, Conrad Speece, John H. Rice, Samuel B. Wilson, Mess. ——— Hume, and William Calhoun.

Of the Synod of Pittsburgh.

Rev. Mess. Samuel Ralston, James Guthrie, William Spear, and James Hughes.

Of the Synod of Kentucky.

Rev. Mess. Robert G. Wilson, James Blythe, Archibald meron, and Joshua L. Wilson.

Of the Synod of the Carolinas.

Rev. Mess. James Hall, D.D. Daniel Brown, Henry Kollock, D. D. Malcolm M'Nair, John Couser, James W. Thompson, Moses Waddell, D. D. William L. Turner, William M'Pheeters, John Brown, Andrew Flinn, John Elliot, of Medway, Dr. Buchan, Hon. William B. Chavis, Maj. Samuel Robertson, Dr. John Cumming, of Savannah, Mr. John Bolton, of Savannah, Mr. Thomas Cumming, Mr. Charles Banks, Mr. John Brownlee, of Charleston.

Besides their appointment to solicit in general within their respective districts, the Rev. Dr. Milledoler was appointed to solicit particularly on Long-Island, and the Rev. John E. Latta in Baltimore: on the east side of the Hudson, the Rev. Jonas Coe; on the west side of the Hudson, the Rev. Mr. Neill in Albany, Schenactedy, and the towns adjacent.

Ordered, that the foregoing resolutions, and appointments of agents, be printed with the revised plan of the Theological Seminary, and that a competent number of copies be transmitted, by the stated clerk, to the Presbyteries under the care of the Assembly.

It was also recommended by the Assembly, that the Presbyteries take order to supply the pulpits of the ministers, who are appointed agents, during the time of their absence from their charges in prosecuting the business of their agency.

The Committee appointed to lay before the Assembly, the amount of the subscriptions and donations, obtained by the agents appointed by the last Assembly to solicit donations for the Theological Seminary, reported, that it appeared, from the reports of said agents made to this Assembly, that donations to the amount of $ 14,000, or $ 15,000, had been

To the support of this institution
late of the city of Philadelphia,
his estate, supposed to be worth
lars; and Mr. William Minnes,
queathed the sum of $ 200, if th
lished by the Assembly, to be paic
From the statement of the ager
that, on account of peculiar circu
many places made any application
ject; nevertheless, sufficient grou
that, by suitable exertions, ample
the establishment and support of
der the direction of the General A

By order of the General Asse

Attest,

JACOB J. JANE

Philadelphia, June 18, 1811.

Extract from the Report of the Stan
sions, to the General Assembly of t
in the United States of America, f

"BARNET gives comfortable evide
of a work of divine grace. Of his
baptism, we have before reported

evils of his heart. For some time after this, he found a peace and satisfaction in Christ that he could not describe, and he thought he could give his whole life to the service of his Jesus. But afterward he found his heart began again to be wicked; yet in all his trials he thought, if he was not deceived, he wanted to serve God, and to be entirely resigned to him; but he found something within him that opposed all his desires and resolutions. He could compare it to nothing, but to two constantly fighting within him. He thought in reality he desired to love God, and to serve him; but his evil heart opposed it, and this so distressed him, that he sometimes thought he could not survive it.

Mr. Scott then took his Bible, and pointed out the 7th chapter to the Romans, and directed the interpreter to translate it to him. When he had done, Barnet said that he could not have told his case better than what was represented there; and then inquired if that man was a Christian. On being answered in the affirmative, he said, he now hoped that Jesus would yet think of his case, and free him from this evil. He said, he had a desire to commune with his brothers in the sacrament, and had come into the settlement for that purpose; but he could not think of doing this, unless he felt more clearness than he did at present. Mr. Scott then entered into a conversation on the nature of the ordinance of the Lord's Supper. Barnet said, that the view he had of it, was, that it was designed to bring us in remembrance of the sufferings of Christ; but he wished more information on the subject. Mr. Scott gave him a particular account of the nature, end, and designs of the ordinance. When the time of the communion arrived, Barnet went forward, behaved well, and appeared cheerful.

A peculiarly afflicting circumstance we have to report, respecting these Wyandot Indians, and which is truly calculated to awake sympathetic and compassionate concern for them, is, that notwithstanding many remonstrances and advices have been addressed to them by various persons, viz. by our Missionary, Governor Hull, and by other tribes of Indians; a number of those who are under the influence of the Indian Prophet, have persisted in the superstitious and cruel practice of killing some of even their most respectable people, under the supposition that they are *witches* or *wizards*. We notice particularly one aged woman, called the Jew, who has, from time to time, been considerably impressed, and somewhat hopefully exercised about her soul's salvation. She was killed last summer. Also an aged and respectable chief, known by the name of Leatherlips. This

upwards of an hundred dollars, a
they rejected it, and appeared to
sal. Leatherlips, then, while hi
water and washed himself; then
ed for a length of time very fe
the Indians, saying, *I am now co*
my soul in peace, and that he will r
derers. He then covered his fa
his executioners that he was re
struck him in the head with th
him; and then buried him in the

We have also been informed, t
Crane, was condemned as a wizar
that the time was appointed for hi
the Indians were collected for t
them in a long speech, and when h
ly cried out, *no witch! no witch!*
tion.

The Board further report, that t
station, has been considerably prod
wheat and a large crop of corn wa
cattle and hogs have thriven well.
of an hundred dollars worth of catt

By these means, by our annual c
received from the General Assembl
able to discharge the expenses of t
have also employed two missionarie
each; one in the western extremit
Synod, in the State of Ohio, and the

Connecticut Bible Society.

BY the Report of the Directing Committee of this Society, for May 9, 1811, it appears, that the Society, which was organized in May, 1809, has purchased, since that time, 3223 copies of the Bible, and 100 of the New Testament. Of these, 2053 Bibles and 12 Testaments have been already distributed. The Treasurer has received $ 444 44, from the British Foreign Bible Society, and acknowledges the balance of $1288 90, to new account. The officers of the Society, are, His Hon. John Cotton Smith, *Pres.* The Hon. Jedidiah Huntington, the Rev. Samuel Nott, the Rev. Azel Backus, and the Rev. Samuel Merwin, *Vice Presidents.* Mr. Joseph Rogers, *Treasurer*, and Mr. Henry Hudson, *Sec'ry.* The Hon. Chauncey Goodrich, Samuel Pitkin, Esq. the Rev. Amos Bassett, the Hon. Theodore Dwight, the Rev. Henry A. Rowland, the Rev. Calvin Chapin, the Rev. Andrew Yates, Ichabod L. Skinner, Esq. and the Rev. Henry Grew, *the Directing Committee*, of which board the Rev. A. Yates is *Clerk.* The Rev. Abel Flint, *Agent for purchasing and distributing.* We observe 41 subscriptions of $ 40 each, which constitute members for life; and among them, besides two Ladies Cent Societies, we find the name of a venerable WIDOW, who is dependant on a Boarding-school for subsistence. Well done !good and faithful widow!

Extracts from the Journal of the Stated Preacher to the Hospital and Almshouse in the city of New-York.

"——————————He that finds
" One drop of Heaven's sweet mercy in his cup,
" Can dig, beg, rot, and perish, well content,
" So he may wrap himself in honest rags
" At his last gasp."

COWPER.

January 1st, A. D. 1811.

SINCE the first of October last, the patients in the Hospital have had the opportunity of hearing one discourse on every Lord's Day. Out of the two hundred persons in this institution, about half have been sufficiently restored to health to attend public worship. All pay a decent, many a solemn, and some a devout, attention to the preached Gospel. Several persons, by their dying convictions and anxieties,

have excited a deep interest in my heart; but since I did not then write a description of their last glimmerings of life, I shall not now attempt it. In future, some of the most interesting cases which present themselves shall be recorded in "the short, but faithful annals of the poor."

Previous to this date I have delivered twenty-three discourses in the Almshouse. The poor in this Institution throng the places of public worship: and rarely have I had the pleasure of witnessing, in any audience, more lively gratitude for the glorious Gospel of the grace of God. Most assemblies, from the frequency of preaching, and from the circumstance of their supporting the ministry, appear to consider the messages of grace a matter of course; and ministers of reconciliation, servants sold to discharge a pecuniary debt: but these poor people consider every exhibition of divine compassion to be really a gratuitous offering on the part of God. To them the Gospel is a gift to which they have no claim, and for which many of them bless the grace of our Lord Jesus Christ.

In some instances, I am constrained to believe, that the ministration of the word has been accompanied by a divine and saving influence. Some have been convinced of sin; some aged believers comforted; and, I trust, some converted. At present, I will simply state the case of three persons; and in future, record events as they pass, or leave them in obscurity until the revelation of the last day.

An aged woman was often visited, and instructed in the things which appertain to a sinner's peace. For three or four days, with the intermission of only a few moments, besides those of sleep, she would exclaim, "O Lord Jesus! I am a vile sinner: I deserve hell; but, Oh! pardon me! pardon all my sins! Lord Jesus, I come to thee, I confess to thee, I trust in thee." And with these expressions on her lips, she died.

A young man of about twenty-seven years of age, was visited in his last sickness. When I approached him, he was convulsed with coughing, which was excited in part, by the smoke of a very offensive pipe, which an old man was using in a distant part of the room. The sick man told me he should soon recover, could he be delivered from that tormenting smoke. His lungs, however, were affected by something worse than the fumes of tobacco. At my reproof, and request, the pipe was abandoned, and all who were in the room drew around the sick man's bed to listen to our discourse. For a time, the young man was determined that he would recover, and flattered himself, as people commonly

do, whose vitals are withering with the consumption. Frankly I told him, that I saw the presage of death in his eyes. "What do you see in my eyes?" demanded he, and turning his face from me, covered it from observation. "They are glossy: but whether you live or die, it is desirable that you should know the grace of our Lord Jesus Christ, who gave himself to death for the redemption of enemies. He died for sinners; for such sinners as we are; and with a desire that you should be saved by him, I come to speak of Jesus. But I would not impose my discourse upon you." He turned his face to me again, but would not admit that he might soon die. I attempted to convince him of sin, and of the righteousness which is in Christ. He requested me to pray for him; and after prayer was offered, I had the satisfaction, *sweet and mournful to the soul*, of hearing him, who had sedulously excluded the thoughts of death and judgment from his mind, confess, "Well! I *am* a sinner! O I *am* a sinner!" This he repeated three times, with such peculiarity of emphasis, as to convince all present, that the confession had never before escaped from his lips. I saw him no more; for soon after this interview he departed from the earth.

The last case which I shall state, is that of an aged woman, who for three or four weeks, while attending to the concerns of her own soul, was in wretchedness, little inferior to that of despair. When she heard the word of God, she trembled like a criminal receiving the sentence of condemnation. She was an object of pity to all who knew her, and could feel sympathy with the miserable. She was fervently remembered in prayer, by those who personally knew the joys of pardoned sin. Formerly she had entertained hope of acceptance with God; but she had departed from her Comforter, and now she was the prey of a guilty conscience. While she was in this situation, I was prevailed upon by some sick persons to preach once more than usual in the week. For this third discourse I had selected a subject, and was prepared to speak, but did not commit even the text to paper. While on my way to the place of worship, I reviewed my plan, and thought I retained it perfectly. But in the prayer before sermon, the words of the Apostle, recorded in Romans v. 1. took possession of my whole soul. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." My former text, and the whole arrangement of thought were gone from me. The attempt to find the place, and recall the perfectly familiar subject, was vain. This was a sufficient intimation of my duty, and by divine assistance, I descanted freely on justification

...friend, who had a
the expediency of preaching the
person of whose deep convictio
you." "O yes, sir!" she excl
emotion, "and I feel myself as
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I begin again to have peace wit
Jesus Christ." "Do you perce
God can be just in justifying the
is Christ precious to you?" She
has now got the highest place in n
he would aye keep him there!"
myself. was rendered speechless, b
to Jesus; and we passed away, u
not the exhilarating *impression*, th
He is precious.

January 5th, A.

" This is the desart, this the
" How populous, how vital i

This afternoon a dying man at th
to see me. I went immediately;
spiritual physician to learn any of
his spiritual malady. With all his
speak. In such a case, what coul
general application of the Balm of
as a sinner, in the last hour of life,

In half an hour after I left the house the sick man died; and in the same afternoon, two other patients followed to the state of the dead.

January 6th, A. D. 1811.

" How many fall as sudden, not as safe;
" As sudden, though for years admonish'd home.
" Of human ills, the last extreme beware,
" Beware, Lorenzo, a slow-sudden death.
" How dreadful that deliberate surprise!
" Be wise to-day; 'tis madness to defer."

YOUNG.

In the morning of this day, the Rev. Mr. A. preached for me in the Hospital; and after divine service I visited several rooms, where were patients on the border of the grave. In the afternoon I preached in the Almshouse. There a woman of middle age lay before me, who had been moral in deportment, industrious in the office of an upper servant, but who in a decline of eighteen months, had expended, on many physicians, all which her industry had accumulated, for the probable wants of decrepitude. About five weeks since she was brought into this place, to rest for a short space on the arm of public charity, and then sink into the common grave. I have been acquainted with her ever since her residence in this asylum for poverty and wretchedness. Twice I have preached in her hearing, and often prayed with her. At each time she had perfect possession of her reason, and appeared to understand my discourse. A few days since, after I had prayed with her, she uttered a sentence which deserves to be remembered.

" I desire to bless and praise my God for all his chastisements; and especially, I bless him, painful as my sickness is, and mortifying as it was to come to the poor-house, that he has brought me to this place, since within these walls, as within the walls of a prison, I have been shut up to the gospel, and have for the first time in my life, heard the good news with joy." She uttered these words with painful respiration, in a whisper, and was necessitated to make a long pause after each member of the sentence. It was astonishing that she could, in her weak state, utter so long a sentence, with such accuracy and pith. What could she have said, to express more strongly her high estimation of the gospel? " Had I not been sent here, against my will," she added, " I might never have known Jesus Christ."

To-day she was far gone, but still retained her mental powers. When we sung these words,

" I yield my powers to thy command,
" To thee I consecrate my days;
" Perpetual blessings from thy hand,
" Demand perpetual songs of praise;"

she lifted up her hands to heaven, clasped them, let them fall on her bosom, and swooned. After public worship was concluded, she was so much revived, as to express a wish to see me. I approached her bed. She made great exertions to speak, but I could only hear her say, " I feel differently —— at times. —— I'm afraid that I deceive myself." This fear I told her was an evidence that she did not trust in herself. " He that trusteth in his own heart is a fool." She was less likely to be deluded than self-confident persons. When I bade her farewell, she stretched out her hand to me, and pressing mine, said, " pray —— —— pray for me."

January 9th, A. D. 1811. When I left the trembling believer, on the last sabbath, I bade her a final farewell, informing her that I should see her no more, until we meet at the judgment-seat of Christ. At three o'clock this morning, she fell asleep. She had been baptized in her infancy, was a regular attendant on Trinity Church, and lived, as the world say, " a good, moral life." During several weeks she appeared to possess " a broken and contrite heart." May it not be reasonably supposed that she sleeps in Jesus? Should one soul be saved, in the course of a year's service, I shall be compensated, and those benevolent persons who contribute to my support will not lose their reward.

Thursday, January 10.

" See the dim lamp of life just feebly lift
" An agonizing beam, at us to gaze,
" Then sink again, and quiver into death,
" The most pathetic herald of our own." YOUNG.

After preaching this evening, to the poor in the Alms-house, I went by request, to pray with two females, who have attended on my ministry, and are now confined to their beds. One is an aged widow, who is pious, and who, I believe, will recover, to limp along through life, on two crutches, to everlasting glory. She will recover, to suffer more pain, and peddle pin-cushions to procure some of the conveniences of life, which cannot be distributed in public Alms-houses. O!

it is astonishing that the heirs of heaven should be found in such circumstances; that the friends of Jesus, who are to share the felicity of heaven with him, should be made meet for glory, through extreme humiliation!

The other person is a younger widow, whose hands and feet, having been frozen, are now in the state of progressive putrefaction. She sent me a message, requesting me to visit her; but it was apparently in vain. Her agony was indescribable. Her eyes were swollen, and horribly wild, as if ready to burst from their sockets. I asked if I should pray with her, and she shrieked out, "O yes! yes! yes!" but while I spake, her agony and groans must have excluded both hearing and reflection. Such an hour of human misery as this, I never before witnessed. But if such are the torments of this life, what must be the excruciating agonies of the accursed in the life everlasting.

Friday, January 11. At the moment of my entering the Hospital, this morning, D***n died. Intemperance in drinking was the cause of his premature death. About three weeks since he lost his appetite, and continued to drink for several days, until he could retain nothing on his stomach. While he was a servant in the institution, the superintendant often warned and entreated him. He denied that excess was the cause of his sickness; but when he found that he must die, he became greatly alarmed, and confessed the sin of slow and certain suicide. Since his last sickness I have once preached in the ward where he lay, and sung the 107th psalm, third part, of Dwight's edition. The second verse was a probe which reached to his heart; but it was necessary.

> "The drunkard feels his vitals waste,
> "Yet drowns his health to please his taste;
> "'Till all his active powers are lost,
> "And fainting life draws near the dust."

I could not serve the dead, and therefore I directed my attention to the living. Mrs. B. B. desired to see me. She is a woman of too fair a face and form for any one to possess in this licentious city, who is not, by a refined education, or by the fear of God, guarded against temptation. Such has been her conduct, that her husband has some time since refused to protect her. When I approached the unhappy woman, she began to weep aloud, and appeared to see in me the messenger of death, instead of a minister of peace. She has probably seen the ministers of Jesus at the bed of death, and in few other places. "O sir, it is too late for me now! I have rejected religion, and it's too late now!" Such were

her exclamations. They induced me to state the character and faith of Mary Magdalen, and the penitent thief. "The hour of sickness is indeed a miserable time to transact the business of eternity; but while life remains, it is never too late to consider, believe, repent, and escape to the Ark of a sinner's safety." She promised to pray. Should she *really pray* for mercy, she will be saved.

The Asylum for maniacs, in this city, is an appendage to the New-York Hospital. Both Institutions are under the same honourable Governors, and the same Superintendant. Consider them both as one establishment, and one more benevolent, or better regulated, for the relief of the sick and insane, cannot be found in America. The Asylum was opened for the reception of patients on July 15th, A. D. 1808. Yesterday it became the asylum of Miss L****, who may never leave it, until she takes her silent departure to the grave. The circumstances which produced her insanity are interesting. She was born in England, and last week arrived in New-York. Her mother, with four children, of whom this young lady, of about eighteen years of age, is the eldest, came to this country in pursuit of her husband. On the passage Miss L**** was much reduced by the sickness incident to a long voyage. In addition to this, there were in the ship's company two comedians, who played a very censurable farce; which may terminate more tragically than they would wish. What were their motives I know not; but the part they acted shall be recorded to their infamy. Shortly before their arrival in this country, these "teachers of morality" by mimicry, ornamented themselves with the glory of their art, masks and touchwood; and with the disguise, or in the real character of villains, entered the female apartment in the darkness of midnight. Miss L**** was aroused from her feverish slumbers, and frightened into paroxysms, of frequent return, and long continuance. She had not recovered from these fits, when she landed in America. Then they, who sought a husband and a father, had to learn, that a few days since he embarked for England. Such was the anxiety of the eldest daughter, for herself, for her mother, and her sisters, that while the mother was gone to the theatre with the newly imported actors, and the daughter was left in a strange boarding-house, in a strange land, her fits returned, and a delirium supervened. She is now so frantic as to be confined to the maniac's chair. Consolation cannot be offered; but the hearts that feel can pray, that the God of mercy would pity the lost female maniac.

As for these actors, it is their trade to beguile people of

their senses, or frighten them to madness. I would ask the wise, if these mischievous lunatics ought to go at large? Could one of these comedians take Miss L****'s place, and deliver her from the strait-waistcoat, it would be a mild retribution. In the Asylum are many persons not more insane than those, who, during the present season, support a drunken buffoon, to the tune of FOURTEEN THOUSAND DOLLARS PER ANNUM. Any sober countryman will pronounce this as incredible, as that a Frenchman in yonder walls should believe every dirty scroll of paper which he finds, either a bank-note, or obligation in his favour. Both cases of delirium, however, actually exist.

The afternoon of this day I devoted, in part, to the instruction of two persons in Bridewell, who are under sentence of death for the crime of murder. One is a German, of seventy-seven years, and the other a man of colour. The first had his Testament in his hand, appeared very devout, and while I prayed, wrung his hands, smote them together, and gave repeatedly the loud AMEN; but denied the crime of which he stood legally convicted. The man of colour was very ignorant, and a short time since did not know, that the Father, Son, and Holy Spirit, are one God. He sat pensive on the floor, with his back against the wall, and his feet chained, directly opposite to his companion. He confessed that he was worthy of death, because he did stab a man, while he did not positively design to kill him. In this respect he conducted as those do, who reject offered mercy, continue in sin, abuse the day of grace, and rivet their chains by unbelief, while they do not positively design to murder their own souls. They destroy themselves, because they are willing to continue impenitent and risk the consequences. The black man, however, appears much more like a penitent, than his wretched fellow-prisoner. Would to God that all sinners could believe that they are really condemned already! Did they know this, they would know also, that their future salvation depends upon the acceptance of pardon through the blood of Jesus Christ. Impenitent sinners are not only under condemnation, but imprisoned, or *shut up* to the necessity of being delivered by ONE, mighty to save. They are *shut up* to the hope of the Gospel, and excluded from *every other* hope.

Lord's Day, January 13.

" Want, and incurable disease, (fell pair,)
" On hopeless multitudes remorseless seize

opposite to that in which I stoo
teen wretched females could h
ease, planted with thorns. A
quested me to call and pray wit
portunity of addressing many
of human beings. The woman
of my visit, is a descendant of a
for many years been discarded
a life of dissipation she is about
the common sewer of the vilest
of transgressors is hard." Wh
life, I stood beside the miserable
gasping after that truth which is
other patients were unusually at
from ward to ward, I found many
tures. This is a favourable omen

In the afternoon I preached in t
in the Almshouse. About thirty
sight attend on my ministry. Am
ed *Blind George*, who regularly
has never had vision, since he had
he was only a few years of age.
years; has a retentive memory,
church music. What he hears su
what he hears read, he will very
pronounce two lines of a hymn,
even four, and he will sing them, v
some pious Methodists, who have
this institution, when neglected by
many sacred

Monday, January 14. Early this morning, the woman of ill fame, who yesterday requested me to pray with her, resigned her mortal life. She was rational to the last moment, and often said, after I left her, that she knew she was an exceedingly vile sinner, but could not help entertaining some feeble hope that God would pardon her sins through Jesus Christ. Her present state is known to God alone; but possibly she may have entered the kingdom of heaven, while such as trust in themselves that they are righteous, shall be for ever excluded. At the same time, it is lamentable, that in the same room where she died, are many sinners of the same class, sensible only of their animal agonies, without the fear of God, without hope in his mercy. One of them, however, whose sufferings are very acute, acknowledges,

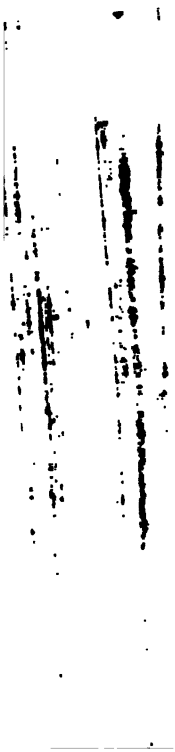
> "His strokes are fewer than *her* crimes,
> "And lighter than her guilt."

Thursday, January 17. A member of the "society for the relief of widows with small children" took me this morning to visit a sick person, supported by this benevolent institution. It is a pleasure to the good, to know, that the ladies, who have espoused the cause of the widow and fatherless babes, regard with tenderness the spiritual, as well as temporal situation of their respective charges.

This poor widow is not past the age of thirty-five years; but she is trembling on the verge of the grave. She said to me, "not long since I had a very pretty visit from the Rev. Mr. ———, who told me he would administer the sacrament to me at any time I should desire." This prepared the way to ascertain the reason of the hope which she indulged. She did not fear hell, she said, because there was no such place as hell; but she believed that all would in future have some punishment, and some reward, according to their deserts. She added that she had always done as well as she could, and was therefore persuaded that God would not punish her much.

Such was the faith of a woman, who was invited to celebrate the offering of the great Sacrifice for our sins. Had she knowledge to discern the Lord's body?

While I was with her, I spent my time in attempting to convince her, that if God should punish any person according to his deserts he would be completely miserable; that one sin not pardoned would entail the curse of the law upon all succeeding ages; that all the impenitent and unbelieving shall be turned into hell; that she had *not* done as well as she could, in the sense in which she pretended that she had;



..... performances, dead in
doctrine of a sinner's being de
himself unjust; and accepted a
obedience and sufferings of Chri
was a new doctrine to her, which
attention was so far gained to thes
ly entreated me to call again.

This morning I have also pray
Hospital. She declines in body
other principle, she spends the gr
nights in ejaculatory prayer. The
is thought to be better; and some
being restored to reason. Still I
a tragical farce.

In the evening, a room in the
church. All were attentive. Man
on beds of sickness, and several we
Who would not have been affecte
have frequented this place of suffe
been so much overcome by their em
speak. Once I could weep; but of
versant with disease and death, that
blunted. Instead of obtaining relief
of grief, my heart swells and bur
fever. After public worship was c
arose about the nomination of the
preach. Seven or eight aged won
their turn next, and naming the n
arguments. In most of the rooms
move; and from

belief, that they love the messenger for the sake of the message.

It did indeed move my soul, in descending from the fourth floor of the house to see my blind hearers feeling their way down the stairs. One of them, a girl of seventeen, born blind, was pressed away from the balustrade by the crowd, and was necessitated to move her hand around the wall of the whole entry to gain the next descent. Some of the blind had palsied, halting leaders, and some without any guide but a staff, passed down one wing of the building, over the yard, and up into the western apartments. Could any one expect these blind persons to find their way to the churches in the city? Or must they perish for want of spiritual vision? God forbid.

Saturday, January 19.

" The pitying robber, conscious that, pursu'd,
" He had no time to waste, yet stood and view'd;
" To the next cot the trembling infant bore,
" And gave a part of what he stole before;
" Nor known to him the wretches were, nor dear;
" He felt as man, and dropped a human tear."

LANGHORNE.

The distinction frequently made between *the power of sympathy* and *the conviction of duty* is important. Even the voluptuary will weep in the theatre, when a lovely person is represented to be ruined by the seductions of taste, the blandishments of a fascinating youth, and the promises of an ardent, but faithless lover. Represent misery to the man, who makes gold his idol, and you may not unfrequently excite a violent commotion in his soul, between the passions of avarice and sympathy. These same men, however, will produce and continue the misery, at the representation of which thy felt commisseration for the unhappy.

The man of *feeling*, without *religion*, when the ether of his imagination pours liquid fire through his veins, rushes on, heedless of consequences; and shame, poverty, disease, and even hell, are phantoms to him. He is an unrestrained libertine. But when the flames have consumed their present store of combustibles, he feels again like something human. When cool, approach him with a tale of wo, and he is mild in tone, and tender in his actions. He gives with liberality: but such feeling as the wounded animal excites in a brute companion, is the sole excitement to his charity. Benevo-

... whose husband a Carman,
leaving her, after she had defrayed t
ness and burial, nothing for her su
Four of these are able to provide fo
two can give some assistance to th
four younger children, while the m
the necessaries of life. For eight r
woman and her family. She is a pr
more, she is pious. Her children
For a single room she pays twenty-
and earns a part of this, by sewing
common shirts, *for the eighth of a*
This I find to be the common price
poor widows, who will support thei
with *one shilling*, while the purchas
the same work. All who sell ough
the poor, who perform the work, o
half of that sum which is charged fo
Some of the children attend that
"The New-York Free School," an
them, I doubt not will make useful
widow was in her most destitute co
gather something to begin the worl
less children, a young man of gener
never saw her, sent five dollars for
man of tenderness, however, gave th
debted, and soon after defrauded ma
alas! why had not this youth *benevo*
thy! Another young man, who is
providence has hitherto protected, l
vided with the family, when almost
bread, his last dollar. The pride of d

The wind blew the piercing cold from the north; but the southern sun illuminated the abode of the widow. The children had recovered their ruddy countenances, and were seated round a frugal fire. They had a little wood still remaining, and a loaf of bread in reserve. The widow was restored to her wonted strength, from the debility induced by long watchings with misery; and contentment was in her countenance. This sight gave new vigour to a heart, which had been depressed with the remembrance of wretchedness, which it could not dispel. It encouraged me to take a missionary tour through some of the wards in the Almshouse.

Here I saw one of my aged friends, to whom might be applied Milton's description of honourable old age.

> " So may'st thou live, till like ripe fruit thou drop
> " Into thy mother's lap, or be with ease
> " Gather'd, not harshly pluck'd, for Death mature.
> " *This is old age:* but then thou must outlive
> " Thy youth, thy strength, thy beauty, which will change
> " To wither'd, weak, and gray; thy senses then
> " Obtuse, all sense of pleasure must forego,
> " To what thou hast: and for the air of youth,
> " Hopeful and cheerful, in thy blood will reign
> " A melancholy damp of cold and dry,
> " To weigh thy spirits down.———"

At my request, she repeated thirty or forty stanzas of different hymns, which she learned in childhood and youth. Some of these hymns have been remembered by her for a century. She was born in Berwick upon the Tweed, lived some time in London, was a hearer of Mr. Whitfield there, and came to this city long; she does not remember how long, before the revolutionary war. Her maiden name was Christiana Ritchie, but she is now the widow Webb, having had only one husband in a life of one hundred and three years. " But why did you not marry a second time?" She said, that she was old when her husband died, that they had always lived in peace, and that she was " afraid to try another, lest he should not be so good." There is not a more cheerful person of my acquaintance, in the world. It is good to see such an aged saint, and hear her bless God for the goodness of a century. The hymns and scenes of her childhood are fresh in her memory; but most intermediate things, saving the general remembrance of God's love, have vanished from her mind. To the remark, " You appear still to love God," she replied, " Aye! whom have I to love better than him! I would not be without his love, and love to him, for a thousand worlds!" She delights in religious conver-

of a merciful Saviour; but when
than a week, and their sins arise
them, it is difficult to distinguish *f*
dread of God. The one is a savi
rit; and the other, an actual inflict
and curse of God due to sin. Ter
are inflicted penalties of a violated
ties of the law are partially inflicte
"there is no hell?"

Lord's Day, Jan. 20. The roc
in the Hospital this morning, was
tentive. By the assistance of a f
enabled to present the patients wit
be detained in the Institution, whic
with great pleasure. It was a matt
not present more of the excellent "

Between the hours of 12 and 1 o
voted to the men who are to be exe
request, prayer was addressed to th
German shifted his chains, so as to
the man of colour bowed his hea
Both of them appeared to feel, that t
ed on them, and expressed a desire
leges, and improve the present n
praises of God. Several persons
me, and the prisoners, as well as the
in singing:

"Come, humble sinner, in who
"A thousand thou
"Come, with
"And make this

perfectly understand me. I read a hymn to which she had been accustomed in youth, and which I knew she could repeat. It gave her so much pleasure, that she involuntarily lifted up her hands, and said in the hearing of all, "O, that's a fine hymn!" But how different are the dispensations of providence! Catharine Welsh, a woman of 96 years, sat beside me also, but has become so much of a child as to understand nothing. Indeed, she differs from an infant only in her form, and the love of taking snuff. This habit has survived the exercise of all her mental faculties.

George, my blind clerk, was delighted with the present of a Hymn Book. "Of what use," a stranger might ask, "will it be to him?" While he owns it, he will have the satisfaction, which all desire, of calling something his property. Besides, he can now persuade others to amuse some of his solitary hours, by reading to him; who, were they in possession, would read only to themselves. Two books were presented for the use of two other rooms; and strong solicitations came thick upon me for other wards. I have not the power to gratify them; but must resort to those who have, at least, a little silver and gold. It is more painful to ask, than to bestow, I have found by experience; and witness, angels! if ever I beg a cent in any other name than that of the Lord Jesus Christ. Had he not been poor, one might be ashamed of poverty; but for him a Christian *can* beg, without deeming it a degradation.

When leaving the room, I said to Mary L*****, a blind woman, "well, Mary, I hope it was some consolation for you *to hear; for faith cometh by hearing.*" She replied in an instant, "it is better to *believe* than to *see;* but I hope to *see* in the next world; and among others, since I have been comforted by your words, I greatly desire *to see the preacher there.*" Verily, it was the divine design, that the Gospel should be preached to the poor, that their profiting might appear to all, for the manifestation of his benevolence.

Thursday, January 24. There is a woman of colour, now in the Hospital, who has been dreadfully mangled by her husband. He had been often deranged in mind, by the stimulant effect of ardent spirits; and on the night of her sufferings, said that Jesus commanded him to sacrifice her. He stabbed her in several places in the head, and cut her hands, which made resistance until the blade of the knife was broken in the bloody conflict. Her throat was also gashed in several places; but in all this struggle for life, she did not cry so loud as to alarm the family, which slept directly over head. Groans were heard, indeed, in the morn-

she suffers extremely, and yet he
of God might well be the object
the desire of the learned and affl

With the criminals I found m
have more *disposition* than *abi*
men are poorly qualified to indo
one consent, exertion was made
the poor convicts from doubting
really appeared to think, that to
ceptance, from whatever source
was actually to die in safety, to sl
direct attack upon those who cl
converted Johnson and Sinclair,
ously and rationally to convince
of their own *sin*, of the *righteou*
sus, and of the *judgment* which
blessing they might possess cont

Besides the word of exhortati
morning, it was an unfeigned pl
hymn-books for the use of the d

(To be cont.

ORDINAT

At a session of the Presbytery
September last, the Rev. Hen
to the ministry of reconciliation,
Church in Elizabeth-street. Th
offered by the Rev. Dr. Spring,
mon was delivered by the Rev.
iv. 31. *Me*

THE

CHRISTIAN'S MAGAZINE;

ON A NEW PLAN.

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The following account of Mr. William Howard, is extracted from some remarkable passages in his life, written by the late Rev. Joseph Milner, the Church Historian.

MR. HOWARD in early life was intended by his parents for the ministry. But as he was of a dissolute turn of mind, he soon disappointed their expectations; and, after spending some time at the university of Dublin, he grew more and more licentious and abandoned in his conduct*. He was engaged after this, in various scenes of business and pleasure, till about May, 1772, having dissipated his all in London, in the worst of company, and being supplied by a friend with a small sum of money, he determined to retire to some obscure corner of the Island. Providence directed him in his wanderings to North Ferriby. Being delighted with the situation of the place, he lodged at a public house, and continued there about a year unknown to every

* May I be permitted to remark here how extremely improper the conduct of many parents is, in destining their children to the church, without the least regard to any thing but lucrative or prudential motives. How can the candidate for Holy Orders say, that he trusts he is *inwardly moved by the Holy Ghost*†, *to take upon* him this office, whose motives are merely worldly, and who has never been conscious of any influence of the Spirit of God at all?

† *See the ordination-service of the Church of England.*

vanity, as far as he was ab
stemious in the use of liquo
owned was the effect of ne
health. In sensuality and
notorious, that few who h
characters could dare to as
conversation was particula
shocking to some of those
remarkable for their purity
this time, indeed, he was pre
but received no serious impre
of the winter he happened to
advantage the minister receiv
the church to preach on the we
Being assured that this was
ment, he was struck in the foll
'cannot proceed from the m
'would the devil instigate him
'must be the work of a good s
'to been used to despise him
'attend and endeavour to unde
'time.' He did attend accordin
were diverted, and no effect ens
bath, however

was all alive for eternity. The country all around was astonished at the outward change, which had passed upon him. He gave up all his former gross practices, could no longer bear vain company*, and affected solitude and retirement.

At the end of six weeks he made his case known to me in the presence of several others. The emotions of his soul on this occasion were past all description. His words gave very strong ideas, but his looks and gestures much stronger. His abhorrence of himself for sin was very remarkable. He would have described the particular sins of which he had been guilty, but I thought it proper to prevent him I never saw in any one more vehement longings for the *grace of Almighty God*, as he expressed himself. He declared that neither the loss of money. nor of character, nor of any thing else, affected him in the least. He said he saw from the Scriptures, that he who believeth in Jesus hath everlasting life: but then he thought he must repent first, and get his heart softened; that notwithstanding he had laboured for softness of heart, *his* was more flinty than any one's; that he had been so vile, he feared God would not hear him; that he had formerly, in a dangerous illness, made a strong resolution† to be good, but was so far from keeping it, that he had grown more hardened than before; that he had now reformed indeed from his gross practices, but was certain a change of heart was necessary; and till he

* I remember one remarkable instance of this which he informed me of. Expecting one day a number of his vicious acquaintance to meet him at the village, he retired from home, and spent the whole day abroad, on purpose to avoid them.

† I fear very many have no other plan for obtaining goodness, but this of *resolving*. The plan of *believing* is sure to succeed, though with difficulty understood. Matter of fact, however, shows the good success of the one, and the ill success of the other.

obtained that, all his outward reformation would signify nothing. To love God heartily was what he aimed at, but was at a loss how to obtain it. These and many other affecting things he uttered with many tears, and with a pathos beyond expression. I could not but remark in him, as in all who turn to God, a very strong propensity to self-worthiness. I endeavoured to fix his thoughts on the free love of God in Christ to sinners; and it was with difficulty I could engage his attention to this, so much was he taken up with thoughts concerning the acquisition of love to God, in order to procure his favour. It pleased God at length to give me the liberty of uttering, and him the spirit of attention to the latter end of 2 Cor. v. I represented to him the source of all his sinful practices in the corruption of his nature, and endeavoured to lay before him God in Christ, as beautifully described in that passage, and in a solemn manner, in the name of God, invited him to be reconciled to God, since it appeared to me that both God and he were desirous of being reconciled to each other; God from his own book, and he from his words and behaviour. He left me for a little time to pause in reading the chapter twice over by himself. On his return how amazed were we to find the sudden alteration. He said he had now attained that particular softness*

* This is a delicate point in practical religion, and far less understood even by many godly persons than it deserves. It is evident Mr. Howard had already been regenerated, softened, humbled, or by whatever other term the new heart may be expressed: but as he was destitute of divine consolation, and as even the most holy do ever see more reason to be ashamed that they have attained so little, than to be pleased that they have attained so much, it was no wonder that he complained how hard his heart was. Indeed the very beginning of an "heart of flesh," and of the removal of the "stony heart," (to use Ezekiel's expressions,) will naturally evidence itself in such complaints. The man does love God, but how can he know that he does? The sense of guilt, and the irri-

of heart, and love to God, which he had wanted; that it was the view of God in Christ, which had given it him. He was sure that the Holy Ghost had revealed the redeeming love of Christ to his soul; that he was now happy every limb; that he had been on a wrong scent, and never saw the way till now. The fear of wrath being now quite gone, he loved God more than he could express. I must, says he, be a vile dog indeed, if I do not now love God. It seems as if God and I were perfectly reconciled.

During this scene, the story of the woman in the seventh chapter of St. Luke, who had been forgiven much, being mentioned, he was in such a joyful rapture, as exceeds the power of language to describe. All the graces of the new man, by turns, showed themselves in his discourse and behaviour. I never

tating condemnation of the law, Rom. vii. 5. will render him extremely susceptible of temptations to blasphemy, despair, and enmity against God, even while he condemns himself, hates all sin, and approves of the holy law of God. The new nature is fettered evidently, and cannot exert in a sensible manner its genuine powers, till the conscience be pacified, and the fear of damnation removed. This is brought about purely by the gospel. Let him understand, that God freely forgives sin, and that he has only to wash in the blood of Christ, and be clean, to *fear not, only to believe*, and the more sensible removal of his hardness of heart will take place, together with the removal of his slavish fear. The imprisoned new nature will expand herself in liberal effusions of love; the man will be sensible both that God loves him, and that he loves God, and a degree of ingenuous humiliation before unkown will be felt. Ezekiel xvi. 63. This was the happy consequence of Mr. Howard's being enabled in simplicity to believe the gospel report. Holy liberty is attained only by the faith of the gospel. It is doubtless then the duty of ministers to teach all penitent sinners to *appropriate* the blessings of the gospel by faith, *without* delay. The want of this knowledge keeps many precious souls in bondage. The danger of Antinomianism, I acknowledge, is great on the other hand; but it is better withstood in the plain way of the second chapter of St. James, than by nice refinement.

had so strong an idea, from any human description, of a sweet filial fear of offending a reconciled Father, as from his conduct on this occasion. His knowledge of divine things amazed me. Not a hint could be started, but he understood and improved the thought before one had time to explain it; and many of those observations, which are usually made by sound Divines on vital religion, he now uttered with astonishing clearness, and heart-felt power.

All this was the more wonderful, as he could not be supposed to be much acquainted with religious books, and knew very little of the Bible.

He spent the evening of the same day in perusing the Epistle to the Romans. The next morning, being Sunday, he came to me, and told me how he had been filled all the night with joy. He expatiated with much clearness and strength on the doctrine of the Epistle, and told me how he had reflected in the night on the sovereign majesty of God, and in the view of it he saw the sin of self-righteousness in the most abominable light*.

He had all along been full of joy, when on a sudden he was tempted to disbelieve the Scriptures, by an injection of an imagined contradiction in the different accounts of the two thieves who were crucified with our Lord. The divine wisdom, by which he was enabled to overcome this temptation, is remarkable. He felt himself perfectly helpless†. He saw

* It will be proper to add here, that he told me about this time that he had been reflecting what could be the reason why God could not pardon sin without the sufferings of his Son, and that it occurred to him that the *holiness* of his nature required satisfaction to be made to justice. How well do men comprehend the true meaning of the Divine Character when once *taught of God!*

† To lie, as clay in the Potter's hand, in passive submission to the Divine will, and in quiet dependance on God, not in

that faith, and every good gift besides, is the gift of God. He went to bed in heaviness, but committed the matter to God in prayer, and endeavoured to take no notice of the suggestion. In the morning it was gone, and he recovered his wonted peace.

For a year or two before his death, his infirmities increased apace. He felt the consequence of his former iniquities in a very excruciating degree. The gravel, the asthma, a general debility, and a complication of pains and disorders, rendered life extremely burthensome, and put to the severest trial all the graces he had attained.

It was easy to see a sensible diminution of his joy. His great flow of animal spirit was exhausted. The evils and corruptions of human nature, which had lain dormant as it were, and unperceived amidst all the raptures of his communion with God, were now distinctly felt, and gave him such affliction, as he had not expected ever again to experience. There were times also, when he complained of the coldness and languor of his affections. The debilitated state of his body was much concerned in this. Those things which may be called accidental in religion, were affected by it; what is essential and purely divine, could not: for his faith in the divine promises remained unshaken; it even grew stronger and stronger amidst his trials. It had less to do with

sloth, but in resignation, is the true posture of a Christian. By this way God visits his people at first, and in this way he relieves them in all future temptations, and for want of this our trials are often continued much longer than otherwise they would be. I remember he told me of a scene not unlike this which is now relating. When he first began to read the Old Testament, he expected a feast of much consolation, instead of which he found dark, blasphemous, and gloomy thoughts infest his mind. He recollected he had not first prayed to God for the light of his Spirit. He asked forgiveness, profited by the rebuke, and afterwards read the Old Testament with benefit and pleasure.

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ble to his situation. After re
was a time when he should
the views and consolations
gests; but now he was very
pick up any crumbs of comf
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nually; his affections were incre
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the merciful and faithful High
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am persuaded had a deeper and
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lower views of himself, than he h
sed of.

Those who know the Lord's
his people in the divine life, wi
priety and mercy even of those
which were made instru-

then by withdrawing these comforts, and by some well-adapted trials, conflicts, and afflictions, that the soul of the believer is carried on to higher degrees of real holiness. His feelings may tell him the contrary. But a little experience convinces him, that in this fire he loses only his dross, and that all that is genuine and solid is improved and brightened more and more, that so he may be "a vessel more fit for the Master's use, and an entrance may be administered more abundantly into the everlasting kingdom of his God and Saviour." In few cases has this been more exemplified than in that of Mr. Howard. He evidently lost those remains of self-conceit and self-sufficiency, which had somewhat stained his brightest graces. His faith was more pure and simple; his love was more solid and genuine; his patience and meekness were truly admirable, the more so, when one considers the natural impetuosity of his spirit: and he waited for his dissolution with the calmest expectation of his eternal rest. His views of divine truth were now more piercing, evangelical, and deep. Every false and frail support of comfort was gone. Health, spirits, estate, and whatever, abstracted from God, may be supposed to exhilarate the human mind, were lost. He was particularly afflicted with the want of sleep. His pains and distresses were complicate, yet God was with him, and preserved him in a placid state of resignation. Low and miserable as he felt every way in himself, he was yet filled with the fulness of God; and the reality and strength of that grace, which had never forsaken him since his conversion, appeared now with superior evidence.

What remains concerning the manner of his death, shall be dispatched in few words. For the extreme languor into which he fell, deprived him of an opportunity of showing that which, in disorders that

of being soon called to his
soon after, he was seized
continued increasingly in th
Yet he gave very strong pro
amidst all this debility. A
him if he had any thing to s
very pathetic wish for spiritu
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him distinctly answer, "I ho

And a little after, he was
rest.

FOR THE CHRISTIAN'

Evangelical Remarks on

laboured, striving for their best, their spiritual, their eternal interests. His object was, as we find in the 28th verse of the preceding chapter, to present every man perfect in Christ Jesus on the final day of account. In this great object are included subordinate objects, closely connected with, and leading to the attainment of the grand object. These, according to the apostle's detail of them in the verse with which these remarks commence, are the following:

First. "*That their hearts might be comforted*"

Whenever we speak of comforting a person or persons, the very expression implies that they are in tribulation and distress. Such is the portion of every man, in a greater or less degree, by reason of sin. Having forfeited the favour of God, we have all become obnoxious to his justice, and must suffer for our crimes. Every man is born to trouble as the sparks fly upward; and meets with it in every direction, as he passes through life unto death. In his body he has thickly sown the seeds of sickness, which sooner or later bring forth their poisonous fruit. He is hourly exposed to sad and awful calamities from different, and many of them unexpected, quarters. In his bosom he carries about with him a mind but little at ease, a conscience frequently upbraiding him, a thirst for happiness never satisfied, an expectation of future judgment, marring his enjoyments. He is surrounded by subtle and powerful enemies, who increase, as they have opportunity, the force of his passions; lessen his happiness in this world; and darken his prospects for eternity.

From these trials the grace of Jesus Christ does not exempt any of his people. They suffer not, however, as enemies under the curse, but are chastised as children whom God loves. Oft times they are sorely distressed by afflictions, so that their souls within them are cast down. What increased these

opposition to these enemies
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lievers under the pressure of tribulation and distress, would sink into despondence, unable to perform their duty, or hold out unto the end. Hence the apostle 'laboured, striving' that the hearts of those believers whom he addressed might be comforted, in order to present them ultimately perfect in Christ Jesus. As one great mean of promoting this comfort, the exercise of Christian affection was necessary. This is the

Second object which the apostle mentions in his detail. "*Being knit together in love.*"

The manner of expression denotes a solid union between believers, such as exists between members of the same body, or stones of the same building. Thus they ought to be *compacted* together; animated by one spirit; constituting one whole; aiming at one object; mutually assisting, bearing, forbearing, and supporting each other. Disunion in a family, in a state, or among any who are related together, is unnatural, and injurious in its effects. Especially is this the case in the Church of Jesus Christ. Difference of opinion will necessarily exist, as all cannot think alike; but disunion may and must be avoided, as a breach of the laws of God. It always brings in its train schism, violent passions, and intemperate actions. Of this, the history of the Scots Church, waiving any other instance, affords us too many examples. Brethren holding to the same doctrines, and ranged under the same standard of government, separated, broke their union, and mutually excommunicated each other. Where such disunion prevails, it is to be feared *love* is wanting. This is the bond of union between Christians, cementing them closely together; making of them one body, regular in its symmetry of parts, and substantial, unshaken in its base. Believers are knit together, not in craft, in dissimula-

the impression of God. Tl
tongue as sinners do when
but in deed and in truth.

The expression of this lo
duct constitutes an essential
of a Church. She may ha
try as it respects ordination;
as it respects doctrine; a st
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hath the Saviour said, shall
my disciples, if ye have love
therefore we hear denomina
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ing, *where is your love?* we
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love, as it is thus essential
Church, so it is also requi
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Christ Jesus. Disunion, a
love, mars Christian comfo
growth in grace and good
the false teachers in Colosse w
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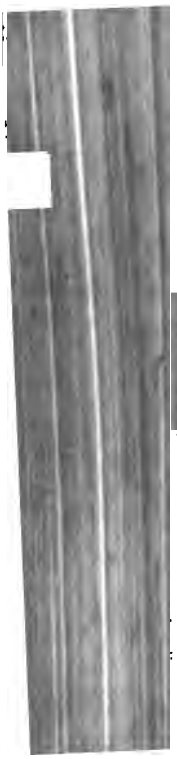
that believers there might
For this purpose, that this

Father, and of Christ, i. e. of the Gospel. His multiplication of words discovers his deep sense of the importance of such establishment. Indeed, without it there can be no love or comfort, such as have been described. The Apostle not merely speaks of *understanding*, but *of the full assurance* of understanding of the Gospel; i. e such a conviction of, and confidence in, its divinity, as banishes doubt and hesitation: nay, more of *all riches* of this full assurance of understanding: i. e. such a conviction and confidence, as produce the most complete and unalloyed satisfaction and delight in the mind. Such a conviction of, and confidence in, the Gospel, is attainable by believers. The truth, as it is in Jesus, is not enveloped in the clouds of abstract, metaphysical speculations. It is level to the plainest capacities, and capable of the most triumphant defence against all attacks. The knowledge of this truth which believers possess, is practical; transforming the heart, and renewing the whole man. It is 'an understanding,' a conviction, a confidence, 'to the acknowledgment,' to the public avowal of belief in it, accompanied with obedience to its precepts; even an understanding and acknowledgment of the *mystery of God, even the Father, and of Christ*. This mystery, which we find in the 27th verse of the 1st chapter, to be Christ in believers, the hope of glory, constitutes the essence, connecting-bond, all and in all of the Gospel.

The fundamental doctrine, that Christ is the propitiation for sin as God manifest in the flesh, is called a mystery in the Gospel; and surely we cannot err if we receive it as such from the mouth of the Holy Ghost. Establishment and growth *in the knowledge of this mystery, is one of the most important and necessary duties of believers, without*



of that object, in believers.

Christ, in his mediator
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of the mysteries of faith, o
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acknowledgments of their
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They are concealed from son
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faith, and hold intimate con
alone are acquainted with th
with eagerness and persevera
and grace for grace. The n
in their generation, but belie
sess that wisdom which is u
know its value; draw it from
crease it by the appointed n
is their all, and in all, for tim

'*And this I say least any man should beguile you with enticing words.*' He does not merely mean style, but plausible discourse calculated to persuade, though it has no foundation in truth; false reasoning with a view to establish wrong conclusions. This discourse, this reasoning, was clothed in the most pleasing style, so as to tickle the ear and mislead the judgment.

Such were the arts of the false teachers in Colosse, and such have ever been the arts of all deceivers. Their reasoning is fallacious; their manner imposing; their language enticing. The wisdom of past ages they reject; the received principles of right and wrong they despise. They invent new theories; frame new codes of morals and religion. The peculiarities of the Gospel they fritter away by unfair criticism, and scornfully deny its plenary inspiration, that they may mete its contents by their standard. Against the mystery of godliness, God manifest in the flesh, they have especially in all ages raised their voice and exerted their strength. Against it they have used plausible discourse, and false reasoning, and enticing words. By these means they have beguiled many; for the view which they give of the doctrines of the Gospel is so congenial to our corrupted nature, that it meets an advocate in every heart unrenewed by the Holy Spirit. To guard against their arts, and to resist with success their reasonings on this subject, the Apostle wished the Colossian believers to be assured of the truth of this mystery, inasmuch as it is a fundamental article of Christian faith: for if Christ has not died for our sins, we are yet under the wrath and curse of God. May we be deeply impressed with the importance of this mystery of godliness; may we feel its influence on our hearts, and rejoice in its consolations.

(To be Continued.)

but because it was found
late venerable Dr. Rodg
son we publish the aeco
John Livingston.]

The revival at Shots, in

"I MUST mention that sc
kirk of Shots, June 20th,
there was so convincing an a
down-pouring of the Spirit,
nary way, that did follow tha
ly that sermon on the Mon
strange, unusual motion on
great multitude were there
ranks, that it was known, whi
grounds, near 500 had at th
change wrought on them, o
lively Christians afterwards.
more remarkable

Another hand says, "There was a vast confluence of choice Christians, with several eminent ministers, from almost all corners of the land. While their hearts were warmed with the love of God, some expressing their desire of a sermon, on the Monday, were joined by others, and in a little time the desire became very general. Mr. John Livingston, chaplain to the countess of Wigtoun, (at that time only a preacher, not an ordained minister,) was, with very much ado, prevailed on to think of giving the sermon. He had spent the night before in prayer and conference; but when he was alone in the fields, about eight or nine in the morning, there came such a misgiving of heart upon him, under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and so many eminent and experienced Christians, that he wished to have stolen quite away; and was actually gone at some distance: but when just about to lose sight of the kirk of Shots, these words, "Was I ever a barren wilderness, or a land of darkness?" were brought into his heart with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach; which he accordingly did, with good assistance, for about an hour and a half, on the points he had meditated, on Ezek. xxxvi. 25, 26.

"As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, says he, "If a few drops of rain from the clouds so discompose you, how discomposed will you be, how full of horror and despair, if God should deal with you as you deserve: and thus he will deal with all the finally impenitent. God may now justly rain fire and brimstone upon you, as upon Sodom and Go-

storm, and none but
have the benefit of that
such like words, and man
about an hour's time after
he had premeditated, in a s
warning, with great enlarg
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Extracts of a Letter he wr
of Ancram, in Scotland,
tober 7th, 1671.

"NOTWITHSTANDING of
have fallen out of late, I wou
the many good days we have
Sabbath days, and solemn con
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sanctuary; that, in remembra
exalt his name together. For
lenges, beside many others, tha
did not so stir up or improve th
had given me

those, who, although in general, professors of Christianity, yet, so far as could be observed, never laid religion to heart; and some of these, for gross ignorance and looseness, were always debarred from the Lord's supper: others, although having some knowledge and civil walk, yet, upon good grounds were always suspected to be void of the love and fear of God; continuing in their natural, unrenewed condition, neglecting the worship of God in their families, and alone; and showing, by all their carriage, that their thoughts and desires were never beyond the world: these, no doubt, are glad of the change now come, that they may cast off Christ's yoke, and be free of the word and discipline which terrified and tormented them; and may now both swear terrible oaths, and drink drunk, which by some will be expounded as an evidence of their loyalty; they may now, after the example of many great ones, in the lust of uncleanness, mind nothing but how, justly or unjustly, to get the world, and then, how to spend it on their lusts, and hate, and to the utmost of their power, persecute, all who will not run with them to the same excess of riot. Now, as I have often in public, with as great earnestness and tenderness as I could, warned these to flee from the wrath to come, so I would yet desire them to stand still a little before they go to the pit, and hear from a truly loving friend a few words, which I am confident, in the day of the great reckoning, shall be found a message from the living God.

"Do you believe there is a God, or heaven, or hell? or can you, with all your will and strength, scrape the thoughts of these out of your sleeping consciences? or do ye, in such sort, hate God, that, because ye are his creatures, ye will so far be avenged, as to sell yourselves to his enemy, the devil, for naught,

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after, the Lord shall say to some of you—I would have given thee both grace and glory, if thou hadst but sought it; thou wouldst not give one, two, or three knocks at my door; thou wouldst not open, when I knocked oft and long at your door. By so doing, thou hast subscribed thine own condemnation.

"O, let me obtain this much of all and every one of you, for all the pains I have taken among you in preaching—for all my nine years banishment from you—for all the prayers I have put up for you—for all the love, which He that knoweth all things, knoweth I bear to you—yea, let your own souls, and the love ye have to your own welfare here and hereafter, obtain it—or rather, let Him who for sinners shed all his most precious blood at Jerusalem, obtain this of you; that you will take one day each of you, alone, from morn to evening, forbearing both meat and drink, and go apart either into some quiet room in an house, or unto some part of the fields where you may be most quiet, and, having marked your bible in such places as are fit to be read at such a time, as also having somewhat searched your way toward God, and his ways toward you, there set yourselves in his sight, spending the time in confession of sins and prayer for pardon, and grace to serve him, and save your own souls: and if, (which is not readily to be supposed,) ye get no access on such a day, yet continue thereafter in such exercise and duties; for deliverance from hell, enjoying of heaven, and the favour of God, are worth more pains than you can take all your life.

"Now, if this so easy and necessary advice shall be rejected, without prescribing time and place, or measure, or manner; but if the main intent of taking some time to humble yourselves before God, and turning unto him, be rejected, I take for witnesses, sun, and moon, and all creatures

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yoke; do but put him to it,
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heart be to hear, before I
some of you have began a n
begin indeed, ye will not get
be heard. I shall, as I can,
sire others here to pray for it.
multiply words; I leave it w
answer to Jesus Christ, when
clouds, &c."

The author of the above,
Livingston, died in 1672.

[*The following remarks are extracted from Dr. William L. Brown's Sermons; Sermon IV. from page 85 to 98. As Dr. Brown is no* fanatic, *we hope that some of our readers who pride themselves on their* moderation, *(as they call and think it,) in religion, will pay that attention to this article, which its importance deserves.*]

On Indifference in Religion.

IN investigating the appropriate qualities of objects, it is of great importance to discriminate them from others to which they bear some resemblance. In the present case, this is the more to be attended to, that there are both virtues and vices with which religious indifference is, from affinity, apt to be confounded, according to the light in which it is viewed.

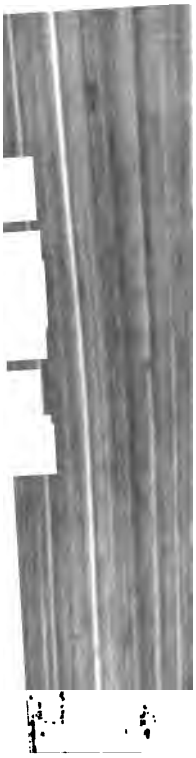
We must, in the first place, distinguish it from *moderation*, whose disguise it often assumes, and imposes thereby, not only on beholders, but on the person himself who is under its influence. *Moderation* is that quality and habit of soul which maintains due order, proportion, and strength, among all our active principles and powers, restraining them from excess, directing them to their proper objects, and assigning, to each of these, its real value, and the just degree of desire and exertion with which it ought to be pursued. Moderation, therefore, induces us to be indifferent, with regard to indifferent matters; but requires zeal in relation to those of solid and extensive import. On this very ground the *scorner*, who ridicules sacred things, and the *wicked and ungodly*, are, in scripture, represented as synonymous. *Lukewarmness* destroys the essential differences of objects, reduces importance to insig-

nificance, magnitude to smallness, dignity to abjection; excludes both aversion and attachment, and neither rouses to opposition, nor animates to defence. *Moderation*, justly discriminating between one article of faith, one mode of worship, one duty, and another; not only permits, but powerfully prompts, the affections to operate with that lively vigour which their proper objects are calculated to excite. *Indifference*, considering all religious concerns as deserving less attention than a due sense of their value will necessarily produce, diffuses a torpid languor over the heart, and kills every seed and spring of devotion. *Moderation* is chiefly discovered in candidly interpreting motives of conduct, where appearances are unfavourable, and in mercifully forgiving faults, without either loosening the force of obligation, or countenancing laxity of principle. *Indifference* is little concerned about principles or duties, speaks coldly of both in the abstract, and is neither anxious for the maintenance, nor affected by the subversion of the former; neither indignant at the violation, nor pleased with the observance of the latter. The *moderate* Christian entertains some respect for well-meaning, though misinformed piety, because the disposition itself is amiable, in whatever form it appear. The *lukewarm*, having little or no regard for piety at all, is ready to treat it with severity or derision, whenever it is erroneously directed. If it be tinctured with enthusiasm, he represents it as inflammatory violence. If it lean to superstition, he regards it as deliberate hypocrisy. This severe or contemptuous treatment of erring piety, is one principal feature of *indifference*, as distinguished from *moderation*.

In fact, as far as relates to the essence and vital spirit of religion, the term moderation is utterly inapplicable. What is religion, properly understood?

What is genuine piety? Is it not that principle which should reign superior to every other, and govern all our thoughts, our affections, and actions? To say that this should be *moderate*, is to say, that it should be under the control of some higher power, that it should be destitute of energy and comprehension; is to say, that we should be *moderately* pious, *moderately* benevolent, *moderately* temperate; is to reduce each of these branches of virtue below its proper tone. Our Saviour has commanded us *to love the Lord our God with all our heart, and all our soul, and all our mind, and all our strength, and our neighbour as ourselves**. The Apostle declares, that *pure religion and undefiled before God, and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world*†. To such dispositions, to such virtues, can any limitations be fixed? All the more elevated affections, all the virtuous habits of the soul admit and require continual progress, which, begun on earth, shall be perfected in heaven. *The path of the just is as the shining light, which shineth more and more unto the perfect day*‡. Religion is, in fine, that power, that energy, that spirit, which must over-rule and moderate every other principle, but can never be restrained itself, because, comprehending and pursuing all that is virtuous and excellent, it may be defective, but never can run to excess. It disdains contraction. It is weakened by confinement. It degenerates if it does not extend. In the strong and beautiful language of prophesy, it constantly *renews its strength; it mounts up with wings of eagles; it runs, and is not weary; it walketh, and is not faint*‖. Moderation, therefore, in religious matters, can signify only that the first and high-

* Matth. xii. 30. † James i. 27. ‡ Prov. iv. 18. ‖ Is. xl. 31.



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morse, and the apprehension of divine vengeance. What he performs in religion, however small or lifeless, he considers as sufficient for his purpose, and concludes every thing beyond it to be lost labour. He contradicts no received opinion. He is guilty of no scandalous sin. He abandons no public ordinances. Nothing can be laid to his charge. He is, in his own eyes, blameless before men, and justified in the sight of God.

There is also an essential difference between *lukewarmness* and *infidelity*, to which, in ascertaining the precise nature of the former, it is of consequence to attend. The infidel asserts, that Christianity is an imposture, the offspring of fanaticism or superstition, or *a fable cunningly devised** by priests and politicians, to blind and overawe mankind. It cannot, therefore, be expected, that he should cultivate its spirit, or even observe its external institutions. The *lukewarm* Christian, on the other hand, entertains no doubt of the truth of the gospel, and may even display, with much acuteness and ingenuity, the external evidence by which it is supported. But, he wants that lively faith, which sees it to be *the power of God, and the wisdom of God*†, for the salvation of mankind; a plan in which all the divine attributes are unfolded, in the most glorious and adorable manner. He wants that faith, which brightens the prospect of futurity, raises the soul above the world, and transports it into heaven! He never calls in question his obligation to conform to the precepts of Christ as sanctioned by divine authority, and as delivered by the Saviour, and the judge of the human race. But, he has no operative feeling of this obligation, no just perception of the transcendent excellence of evangelical morality, no taste or relish of the beauty,

* 2 Peter i. 16. † 1 Cor. i. 24.

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low a fair hearing to truth, and at last, be led to admit its impression. The *lukewarm* believer feels no dissatisfaction with his state, and even secretly values himself on attaining all the ends of religion, at much less expense than others. Accordingly, this feature, in the character of indifference, is exhibited in striking colours, by the *faithful and true witness*, in his awful admonition to the lukewarm Laodiceans. They were, in their own imaginations, *rich, and increased in goods, and had need of nothing; and they knew not that they were wretched, and poor, and blind, and naked**. Although they professed to adhere *to that form of sound words*† in which they had been instructed, they were not impressed with an adequate sense of the infinite importance of our holy religion, either to themselves or to the rest of mankind. They considered, as unimportant, and therefore abandoned to the cavils of an adversary, many points of doctrine of considerable moment in the Christian scheme. From views of expediency, they permitted the neglect of some of the positive institutions of our Saviour, and of his apostles. They persuaded themselves that they had completely ascertained the scope of the gospel-revelation, and, forgetting that all its parts are equally stamped with the divine authority, and overstraining a maxim just, when properly applied, but easily perverted, and therefore dangerous in rash or corrupt hands, *that the end supersedes the means*, they pretended to fix their attention on the former, and concluded they might, without guilt or detriment, overlook or omit the latter. This they considered as a proof of their superior sagacity and wisdom, and boasted they had risen above vulgar prejudices, had carried refinement to the highest pitch, reduced Christianity to

* Rev. iii. 16. † 1 Tim. i. 13.

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and conduct. It is founded on a very imperfect and circumscribed view of the Christian scheme, in its doctrines, its precepts, its promises, its threatenings, and its prospects; descries not its connexion with the present and everlasting happiness of mankind; and has no comprehension of its tendencies, its objects, and its results. It has only, as it were, a moonlight-glimpse of the gospel, and, consequently, is neither led by the light, nor is animated with the warmth, of its shining day. In a word, it is the shadow without the substance, the image without the reality, the representation without the power, the meagre skeleton-like body, without the life, the soul, and the spirit of religion!

REVIEW.

A full length Portrait of Calvinism. By an old-fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp. 55. 12mo.

(Continued from p. 496.)

"OF the master," (viz. Calvin,) says our author, p. 11. "we have said enough; let us now hear what some of his scholars assert." We follow him in our examination, having sufficiently vindicated the illustrious Reformer from his aspersions and mistakes. The reader, however, is apprised in season, that neither Calvin, nor Calvinistic churches, are answerable for any sentiments which Zuinglius may have advanced. Our reasons for making this assertion are two. The first is, that Zuinglius flourished before Calvin. He withdrew from the com-

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Calvinistic writers endeavour to impose upon the human mind."

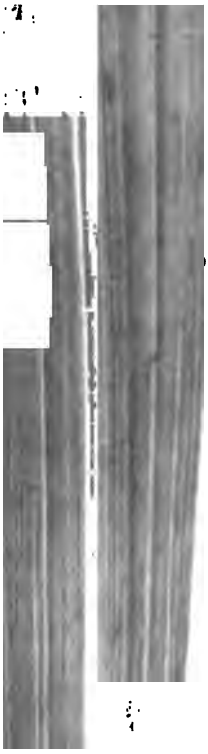
So much for our author's knowledge of Calvin's scholars, and of Calvinistic writers.

The first of those persons who are noticed as *scholars* of Calvin, are the Westminster divines. A quotation is introduced, p. 11, from the 1st section of the 3d chapter of the *Confession of Faith* which they drew up, not from *their Catechism*, as our author is pleased to say. This mistake of one plain English word for another, is not of such great importance as leaving out in the quotation, so much of the article quoted, as to alter its sense. Whether we are just in this remark or not, the reader shall now see. "The Westminster divines," says our author, "in their Catechism, (Confession,) declare that God did from all eternity, unchangeably ordain whatsoever comes to pass." Consequently, adds the Churchman, "all the sins of all the men that have ever lived, or ever will live, and of all the devils in hell, were inevitable. And for these sins which they could no more prevent than they could prevent the revolution of the heavenly bodies, they are punished with everlasting damnation." We, however, who are not so clear-sighted, who cannot, even upon the Churchman's word, confess that we see what is not to be seen—even we "old fashioned Presbyterians," who believe nothing without *sufficient* evidence, call for proof. We, having examined the Westminster Confession of Faith with care, as we think, have embraced it ex animo, not as "articles of peace," but as our honest, real, and dispassionate summary of doctrines drawn from the Scriptures. Though we have read it more than once, we have found nothing that looks like this language of our author. But this have we found, viz. "God from all eterni-

...s all this is plain Engl
senses, with any knowledge
mistake it, we are at a loss
of this great and material di
doctrine of the Westminste
exhibited it, and as the 'old
bited it, if the whole be nc
As he has been guilty of o
case of Zuinglius, already
tempted, out of compassion
the expense of his head, to s
himself as preceding in the o
minster divines, and having b
able to furnish a more corre
opinions than they could; were
his own declarations, that he a
We must, therefore, call him,
not indeed "full of subtlety,
chief*." He breathes out "thr
ter" against Calvinism, but, d
integrity in his attacks, he me
to injure, without being able
Because he speaks "evil of
knows not, we

Though he died before the Confession of Faith *was finished*, yet he aided his brethren in drawing it up*. The quotations made by our author, are from his "Vindiciæ." This is a work of 796 pages, close printed, in two columns each page, from which three short extracts are given. The edition we have, is in folio, printed in Amsterdam, 1648. We know not what edition the Churchman consulted, or whether he ever saw the work. If he has seen it, he ought to, because he might, have furnished correct references. Now there is none. The work is divided into three books; each book into parts, and every part into sections. The first reference is thus: "Vindiciæ, &c. b. iii. p. 19." In our edition, already mentioned, book 3d commences with p. 669. The second reference is thus: "Pars. b. iii. p. 21." The third: "Ibid. p. 10." Now, as the part of book 3d is not noted, we are at a loss where to find the passage: and the more so, because we find the paging incorrect. To be candid, after all our research we cannot find any of the extracts, as all the references are wrong. This is rather *unscholarlike* in the Churchman, especially since he, with much *apparent candour*, invites his readers to "search for themselves." Alas! it is hard searching in an old musty folio for scraps of extracts, not two lines long, when the references are incorrect. Our disappointment, after the invitation, must be our apology for so minutely noticing the manner in which the references are made. The quotations are evidently intended to show that the doctrines which Twisse maintained, made God the author of sin. Our author does not, however, deign to prove the validity of the charge, by refuting Twisse's reasoning. He does not even notice the manner in

* Neal's History of the Puritans, by Toulmin. Vol. III.



re-istible will of God;" a
any thing should be done
impels the will of man;" a
that action which is sinful,
we say. Twisse denies tha
the *efficient* will of God*.
permits sin, whilst he *produc*
he rejects the sentiment in sc
's the author of sin, illustrat
sin, by the effect of the sun
putrid matter. Though th
ceeding from such a mass is o
heat, yet is not the sun the
Moreover, he blames Zuingl
made man a transgressor;" m
God gives the creature powe
he does not produce the crimi
And, in another place says,
makes any one to sin." Ar
"We deny that God morally
which he forbids**." "Nay,
language,) not only that all t at
pens by his omnipotent and i

ture; viz. contingent things contingently, and necessary things necessarily, &c*." And, finally, "The necessity arising from the operation or will of God, *although irresistible*, is not hostile, but friendly to the freedom of the will†."

These quotations will convince our readers of three things:

1. That Twisse distinguishes between the *efficacious* and *efficient* will, so that though sin happens by the efficacious will of God, it *does not* by his *efficient will*, i e. he does not *produce* it.

2. Though Twisse says sin happens by the irresistible will of God, he at the same time says, that this irresistible will, does not destroy the *proper liberty of man as a moral agent.*

3. Though Twisse says, that God produces the mechanical acts of a sinner, *he is not chargeable with the evil of those acts.*

So much for the Churchman's knowledge of Twisse's opinions, and *his honesty* in exhibiting them.

Next to Twisse, the Churchman quotes *Piscator*. The works to which he refers, we have not, nor can we find. But we have his Commentaries on the New Testament, from which we give the following extracts.

In his notes on the Acts of the Apostles, obs. 4. ex. v. 28. chap. 2. he says, "The crimes of wicked men depend on the decree of God: because God hath decreed to *permit* Satan, that he should drive them to the commission of crimes. But, in the mean time, God remains holy, and they are inexcusable; for God does not instill wickedness in them, nor do they regard the divine decree: but seek merely the

* Vindiciæ, p. 676, 1st column, l. 2d column, A.
† Do. p. 677, 2d column, A.

...God, that they may ...
He teaches that God is no
explains the causes of sin.

In obs. 7. ex. v. 13, 14, 1
of sin. "God is not the cau
of any sinful action as far as
is immutably good and holy.
of sin, he himself must be si
and thus he would not be imm
If any object, that God is at
blessings and curses, Deut.
'I form the light, and crea
peace, and create evil;' there
concluded, that he is the auth
evil actions: the consequenc
there is no similarity in the exa
God is the author of blessing
i. e. of punishments as well
tracts nothing from his immuta
liness: for he is the author of
tably good and holy, and after
with blessings, but punishes sin
he cannot be the author of ba
account of his own excellen

made Adam and Eve for this purpose, that they might be tempted and led into sin; and by force of his decree it could not be otherwise but they must sin;" and, "we can do no more good than we do, nor less evil than we do, because God from eternity has decreed that both the good and the evil should be done;" and, "God procures adultery, cursings, and lyings"—(Which we more than doubt,) they are either disjointed, or must be interpreted in connexion with his general views of the divine agency about sin, as already exhibited in our quotations. As to the term *procuring*, we agree with Twisse, who, in his Vindiciæ, book 2. part 1. page 340. col. 2. adopts and defends the opinion of Vorstius, that "to commit sins through the procurement of God, is nothing else, than that sins are committed, God thus willing; namely, that they should be committed."

The work of Peter Martyr, to which our author refers, we have not; but we have his *Loci Communes*. From this we make but one extract, which we oppose to the Churchman's quotation, referring at the bottom to the edition and page. "God himself suggests such things as are in their nature good; yet because they fall upon the minds of the wicked they are perverted to evil, and are made *occasions* of sinning*." This remark he illustrates and defends with clearness and force, so as to show what his meaning is, if he has used the language quoted by our author, p. 14, viz. "He, (God,) supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them up to do evil." We cannot positively say this is a misquotation,

* Edit. Heidelbergæ, A. D. 1603. p. 102. sec. 13.

RELIGIOUS INT

FOREI

Report of the Directors to the L

May 9, 18

(Continued from p

Poor Ananderayer, the converte
fected; and on being assured that t
ken of him by the surviving brethr
ges, he burst into tears, and pressi
father, as he called him, to his lips,
"Will you pray to Jesus to give us
Granges then closed his hands an
Brahmin then said, "I will not go fr
on translating the Old and New Tes
will give me power. In the place w
and will not leave this compound,
where else." Many natives surrou
who were all constrained to say he w
mains were conveyed to the Europe
town, attended by nearly all the gentl
and a vast number of the natives of e
ers, charity boys, and servants [illegible]

cere, studying to promote peace; as a Christian he followed the Lord fully. He was a man of prayer, much acquainted with his own heart, and one that abhorred sin in all its forms. As a Missionary, he determined not to know any thing but Jesus Christ, and him crucified, while he insisted and depended much on the influences of the Holy Spirit. His soul longed for the conversion of the Heathen who surrounded him. In pursuit of this object he attained their language under great disadvantages, reasoned with their Brahmins, and collected together the villagers, speaking to them the great things of God. In the most indefatigable manner he laboured at the translation of the scriptures, and used his utmost exertions to disperse copies of them throughout the country. During the months of May and June he laboured very hard, with much anxiety of mind, to finish the gospel of Luke, in order that he might send a copy of it to Bengal, against the meeting of the Corresponding Committee of the British and Foreign Bible Society. He just accomplished his desire in that respect, but was soon obliged for ever to abandon that good work, in which his whole soul had been most actively engaged. He had also a strong desire to see a church of Christ formed in the Mission. In this also he was gratified: for just three months before his death he administered the Lord's Supper in English, for the first time, and in a manner peculiarly impressive. This was, alas! the last public service in which he was permitted to engage.

The affliction of this event was at the time much enhanced by the severe illness of brother Gordon; but subsequent accounts have been received of his returning health. To comply with the request for more Missionaries, and to strengthen this promising station at Vizagapatam, the Directors have forwarded to India, by way of America, Messrs. Spratt and May, and by way of the Cape of Good Hope, Mr. Thompson, the first of whom the Directors had intended for the long projected Mission to Surat, and the latter for a Mission to the Greek Islands, which are now necessarily postponed for the present, though by no means entirely lost sight of.

The Directors now call the attention of the Society to

BELLARY.

This is a new station, which is occupied by our brother Hands, who was originally intended for Seringapatam, but as it appeared to our friends in India, that insurmountable obstacles presented themselves at that time to his proceeding thither, he settled at Bellary, to which place he appeared to be providentially directed. We are happy to hear from the

employed in learning the langua
spoken from the borders of the M
Mysore. He has collected severa
he has formed into a vocabular
grammer, probably the first that
The language approaches neare
other. He is assisted in acquirin
shee, who is deemed a man of co
Brahmins are comparatively few
to have less influence there than i
of them have visited him in a very
are a good many country-born, or
there, some of whom attend his mi
to hope that his labours have been l
man informed him that he had co
morning and evening, which he hac
a hint from Mr. Hands on the subje
very desirous of establishing a scho
the poor children. Mr. Hands earn
Missionaries may be sent out to his
request it will be the happiness of
bled to comply.

MADRAS

During the last year, our brothe
to cheer us with accounts of his ret
recovery from the illness we were c
report. He continues unwearied in
the cause of Christ in that impor-
tant

of Mr. Brain. He was removed by a violent disorder which seized him on the 2d of July, and which terminated his valuable life on the 10th of the same month: particulars have not yet been received, only that he bore his painful affliction with truly christian fortitude, and expired with a hope full of immortality. The Lord had been pleased to bless Mr. Pritchett with the continuace of health, though at the hottest time of the year, and during the rainy season. The brethren were received at Rangoon with truly fraternal affection by Messrs. Chater and Carey, the Baptist Missionaries, and lodged under the same roof. A great part of the city had been burnt down, but by the good providence of God, their habitation, which was a small distance, had been preserved. "The country," says Mr. Pritchett, "about Rangoon is very pleasant, abounding with woods and groves, but the whole is in a wild state. The only effects to be perceived of human industry are the numberless praas, or temples, and images of Gaudma, which meet the eye in every direction, and cast a gloom over the mind, which the beauty of the country cannot remove. This is indeed one of the dark places of the earth, and full of the habitations of cruelty. O that the sun of righteousness may speedily arise, scatter this dreadful darkness, and shine into the hearts of the poor Burmans, that they may be turned from their dumb idols to serve the living God." The laws of the country are described as very sanguinary. A man had been executed in a terrible manner only for using a guilt chattra, (a kind of parasol,) which is considered as a treasonable action in the common people. Two other men were executed with him for having accepted a bribe to screen him from punishment.

Mr Pritchett will, we hope, in due time, proceed to Ava, the capital of the country, where, by acquiring the knowledge of the language, in the speediest and most advantageous manner, he will be better qualified to effect the great object of his mission, by translating the sacred Scriptures, and preaching the unsearchable riches of Christ to the perishing heathen. When the Directors shall have received from their now solitary Missionary a more particular account of his situation, and of the necessity of his receiving additional aid, they hope to be provided with the means of furnishing him with such assistance as he has been deprived of by the death of his colleague.

OODAGHERRY, IN TRAVANCORE.

The last accounts from our brother Ringeltaube were dated from this place, where he is now gone to reside. Owing to a complication of distressing events, in consequence of the

[redacted] particularly by a treacherous assault up- [redacted] which the Travancoreans were at [redacted] he had been detained a considerable [redacted] at Palamcotta. He, however, continued [redacted] service in both languages, and to apply him- [redacted] the Tamoul. Peace having been at length [redacted] resumed his itinerant labours. He specifies [redacted] principal stations, where he is assisted by [redacted] His journal contains an account of his [redacted] between two and three hundred, and that [redacted] more candidates for baptism. At some [redacted] had built and opened places of worship, [redacted] and timber had been purchased for the [redacted]

[redacted] he writes, that on the 7th October, after [redacted] considerable number under a margo tree, he [redacted] from Covilvilley of ninety-seven years of [redacted] the Patriarch Jacob, who leaning on two [redacted] ars of joy for their conversion as well as [redacted] were baptized at the same time with himself. [redacted] ing figure, if possible, in this groupe, was [redacted]

in the interior among the natives, that the fostering hand of Government would not be withheld, but would, in all probability, co-operate in forwarding the benevolent views of the Society for the instruction of those whom Providence has placed under their care. As this gentleman was on the eve of returning to Ceylon, the Directors have written to their three Missionaries, Messrs Palm, Erhardt, and Read, to this effect, and that they should embrace the opportunity which now offers of prosecuting the work of their Mission, by going to such parts of the interior as the Governor in Council may be pleased to appoint; so that by a residence among the people, they may be able more speedily to acquire the language, that by the instruction, particularly of the children, in the pure principles of the doctrine of Christ, a foundation might be laid for raising Christian churches, among the Cingalese.

CHINA.

By Mr. Morrison's Journal it appears, that he continues to apply himself with the most commendable assiduity, and with considerable success, at Canton, and occasionally at Macao, to the study of the extremely difficult language of China. From the grammar and dictionary which he has with immense labour composed, the most valuable assistance will be derived by any Missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who, from their peculiar pursuits, may be induced to study the language. By Mr. Morrison's superior facility in writing the character and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive Mission.

When we consider Mr. Morrison as the first Protestant Missionary to this vast country, and as the translator of the sacred Scriptures, the word of life and salvation, into the language of three hundred millions of souls, we cannot but entreat the prayers of the whole Society that the great Head of the Church may be pleased to prolong his valuable life, till he shall not only have completed the translation, but printed and circulated it through all the regions of that extensive empire.

As Mr. Morrison greatly needs, and earnestly desires a coadjutor in his arduous work, the Directors are still looking out with anxious hope for a devoted man of sufficient talents to unite with him in the great undertaking—a measure which, however expensive, appears to be necessary for the relief of Mr. Morrison, and the stability of the Mission.

...ter...ing so widely the Gospel ...
...ge, zeal as a portion of Americ...
...ith...in the greatest ...
...in...ians in North A...
...propitious prospects of our Ame...
in the United States...ave ...
in Missionary societies, ...
hope, will be crowned with the ...
the poor Africans, in a state of ...
...ous circumstances of the past directed th...
blessed of God, not without suc...
proceedings we begin with

To be cont...

SEVENTH R...

OF THE

British and Foreign Bi...

YOUR Committee have now to report to ... Foreign Bible Society, their proceedings du... tution. Adopting the same course of arrange... former Reports as best calculated to ... years, your Committee, under the general h... most advert to the information received from ...

Under this head, they have the satisfac... the Polish Bible. This event is announced ... at Berlin, dated the 14th of last October. ... with the warmest thanks of the Berlin Socie... its very liberal contributions in aid of this ... copies of the Polish Scriptures ...

The recommendation was readily adopted; but the Konigsberg Committee, in despair of obtaining from a country impoverished by war, the additional funds required for printing a Lithuanian Bible, hesitated to enter on the immediate commencement of an undertaking which they saw no prospect of being able to complete.

Under these circumstances, they addressed your Committee; stating at the same time, that among the Lithuanian peasants there were numbers who earnestly sought the salvation of their souls. They therefore pathetically implored the further assistance of the British and Foreign Bible Society.

An appeal of this nature could not be resisted. It was, therefore, determined to furnish the Konigsberg Committee with the further sum of 200*l.* The letter informing them of this additional grant, arrived at a most seasonable period, and determined them immediately to proceed to the printing of 3000 copies of the Lithuanian Bible. The desire of obtaining it is so great, that no less than 1300 copies have already been subscribed for.

The correspondence of your Committee with the German Bible Society, at Basle, during the last year, is restricted to a single letter, dated in October, 1810. After expressing the most grateful acknowledgments for the liberal assistance of the British and Foreign Bible Society, it communicates the following interesting intelligence:

That the subscriptions opened for the purpose of a gratuitous distribution of Bibles and Testaments, not only continue, but increase; that hence the German Bible Society has been enabled to distribute, from year to year, many hundred Bibles and New Testaments; and that the French Bible, the printing of which was assisted by a grant of 300*l.* from the British and Foreign Bible Society, is almost finished.

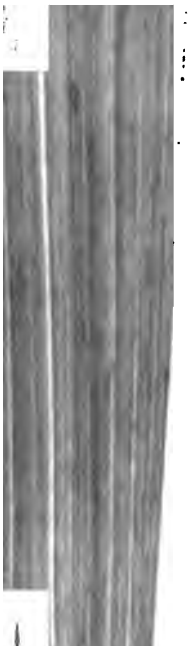
Your Committee have accommodated the German Bible Society with an additional donation of 200*l.* for the purpose of printing an Italian New Testament. This measure was adopted in consequence of a desire expressed by that Society to convert the sum of 200*l.* originally voted for the Old Testament in the Romanese dialect, to the purpose of printing an Italian New Testament, as more immediately wanted. Your Committee, anxious to secure the accomplishment of the latter of these objects, without superseding the former, resolved to furnish the additional grant of 200*l.* as above described; and thus both works, it is hoped, will proceed without obstruction or delay.

The Members of the Society will recollect the intimation expressed in the second and third Annual Reports, of an intention to promote an edition of the Scriptures in the languages of Esthonia and Livonia, part of the Russian dominions.

Your Committee most sincerely regret, that the execution of this design has been retarded by unavoidable impediments; as the state of the poor in those provinces, with respect to religious knowledge, and the means of acquiring it, seems truly deplorable.

Without detailing all the information which has been received on this subject, it will be sufficient to state the following circumstances, on the authority of a correspondent and native, well acquainted with the two provinces in question.

The poverty of the lower classes is extreme; many of the peasants are ignorant even of the existence of the Bible; at all events, from its price and scarcity, it is unattainable by them; not one family in a hundred possesses a copy; and there are FOUR HUNDRED THOUSAND FAMILIES in Esthonia and Livonia absolutely without a Bible. It appears also, that, for the last forty years, almost every individual in Esthonia and Livonia has been taught to read; and that there are many respectable and benevolent persons, both



standing types, has had the
the country, as will appear from the prin
has been recently received. This Report
facts and observations, will be communic
therefore, in this place to state, that the
the greatest zeal and activity; that it has
the Swedish Testament, to the amount o
tion of the same is in the press; that the p
Swedish Bible is considerably advanced; a
ish Scriptures, from all quarters, are mu
and are daily increasing.

Your Committee, in their last Report, s
selves of the assistance of the Society ab
Testament in the language of Lapland; t
nounce the progress of this work, and the p
it. From the information of their correspo
was finished in November last; and a hope
would be finished in time to allow of copies
course of the spring.

The printing of the Icelandic Bible, as n
been retarded by various unforeseen impedim
have reason to believe, that these impedime
sure, removed; and that this important work
menced, or will be very speedily undertaken

The printing of the Turkish Testament a
tion, dated from Moscow, in August last, ap
far as to the end of the Acts of the Apostles.

Your Committee will next solicit the attent
ciety to the extensive operations carrying on in
culation of the Holy Scriptures; premising, t
ed is derived from the half-yearly Reports of t
in Calcutta, and the letters annexed to them.

It may be generally observed, that the variou
ing with great spirit and energy; and that the
considered by the Calcutta Committee, a noble
a spirit of harmony

ministers and others engaged in this work, throughout the different stations in India.

They have also adopted a measure, which appears exceedingly well calculated to facilitate the great object of their labours, the establishment of a BIBLIOTHECA BIBLICA, consisting of a Bible Repository, together with a Library for the use of translators, under the auspices of the British and Foreign Bible Society, and their own immediate superintendance.

The Repository is intended to contain Bibles and Testaments for general accommodation, in all languages, both European and Asiatic, to be disposed of by sale at moderate prices. The importance of such an institution, as it respects not only India, but other parts of the world, may be estimated by the consideration, that the port of Calcutta is the annual resort of multitudes from all quarters, for the purposes of trade; of Armenian Greeks, from the Archipelago; Arabians, Jews, Turks, and Malays; "some of almost every nation under heaven." To many of these, a copy of the Scriptures may prove an invaluable treasure, and by these means copies may be introduced into their respective countries.

The Library is to consist of the original Scriptures, Lexicons, Grammars, Works on Biblical Criticism, and, in general, all such books as tend to facilitate and perfect the labours of translators.

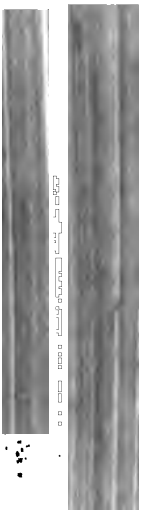
Your Committee, impressed with a deep sense of the great utility of this Institution, in both its branches, have assisted its establishment, by procuring and consigning to the Corresponding Committee at Calcutta, editions of the Scriptures in various languages, for sale, as well as a copious supply of books for the sole use of the translators. The latter, (among which is a valuable copy of Walton's Polyglott, presented by Thomas Hammersley, Esq.) of course, are not to be sold, but to be considered as the exclusive property of the British and Foreign Bible Society, and as merely lent for the purpose specified.

The institution of the *Bibliotheca Biblica* has received very general encouragement in India. Four thousand volumes of the Scriptures, or parts of them, have been collected in the following languages; English, Portuguese, Arabic, Persian, Hindoostanee, Sanscrit, Mahratta, Orissa, Bengalee, and Chinese; and are now exposed to sale. A liberal subscription has been raised for that branch of it which is intended for the use of translators; and it has made a still more important acquisition of useful and valuable books in presents from individuals.

Your Committee have further the satisfaction to add, that the plan of the *Bibliotheca Biblica*, as far as regards the circulation of the Scriptures, having been communicated to the several Chaplains under the Presidency of Fort William, in Bengal, has received their unanimous approbation, and a promise of cordial co-operation on their parts. It appears also, that donations have been received from the different military stations.

Of the Tamul Translation it may be observed, that it was executed and revised by the most able scholars, and is entitled to the highest praise for the correctness of its version, and the accuracy of its printing. The Telinga Translation is advanced to the end of the first Epistle to the Corinthians; and although your Committee have to express their deep concern at the death of Mr. Desgranges, who inspected and revised the labours of Ananderayer, they have the satisfaction to add, that, previous to his death, he had procured two able assistants, by whom the work of revision will be continued.

The Corresponding Committee in Calcutta, having learnt, that, among twelve thousand native Protestant Christians, belonging to the Tanjore Mission, none, the native teachers excepted, possessed the Old Testament, and not above one in two or three hundred of the New, exerted themselves with



purchase 500 Old and 400 New Testame
Psalms in the Tamul dialect, being all t
also purchased 150 New and 200 Old Tes
commodation both of Portuguese Protes
and private Christians, many of whom ar

Your Committee cannot omit stating,
that the inquiries of the British and Forei
tion of the Scriptures in that dialect, first

In connexion with this part of the s
ther to add, that in consequence of a repr
mul Scriptures could not be obtained in
them, they have procured and dispatch
printing press and a fount of Tamul types,
per, for printing the Scriptures in that dia

Your Committee have also the satisfact
the Society, a prospect of a still more amp
in various eastern dialects which have n
they have never appeared. Dr. Leyden, v
dialects is unrivalled, has submitted to the
cutta proposals for procuring versions in t
mese, Macassar, Bugis, Afghan, Rakheng,
bending the colloquial dialects in use, fron
to the Islands of Borneo and Celebes, inclus
the four Gospels into each of these dialects,
and the Corresponding Committee, anxious
den's proposal, expressed their approbation
of 200 rupees on receiving a copy of each Ge
merated. This engagement has been fulfil
proposed versions; that of the Gospel of St.
in the Pushto or Afghan dialect, and the N
chapters, together with versions of the Gosp
Macassar.

As a very considerable part of the expens
Holy Scriptures in India, arises from the exec
your Committee have therefore judged it ex

Your Committee, having thus detailed the proceedings now carrying on in India, for promoting the diffusion of the Scriptures, have only further to add, that they have considered it their duty to aid them by pecuniary supplies, commensurate to their extent and importance. They have accordingly, in addition to the 5000*l.* granted for the disbursements of the preceding five years in translating and printing the Scriptures in India, voted 2000*l.* annually, for the three successive years.

Your Committee cannot conclude their report respecting India, without observing, that in all the proceedings of the Corresponding Committee at Calcutta, the fundamental principle of the Society, to circulate the Holy Scriptures exclusively, without note or comment, has been distinctly recognised. In strict conformity to this principle, the Corresponding Committee have excluded from admission into the *Bibliotheca Biblica*, Bibles with comments, for sale; nor will they allow religious books or tracts of any kind to be sold, excepting the Reports of the British and Foreign Bible Society.

It remains only to notice under this head, that the Hon. Sir Alexander Johnson, Chief Justice of Ceylon, who is returning to that station, has obligingly undertaken the charge of a large supply of English, Dutch, and Portuguese Bibles and Testaments for the use of that Island, together with a supply of paper for the purpose of printing 1000 copies of the New Testament in the Cingalese language.

Your Committee will next advert to America; and they are happy to observe, that the zeal excited in that country, for the diffusion of the Holy Scriptures, continues to operate with increasing energy and activity. Ten new Bible Societies, in addition to the six mentioned in your Committee's last Report, have been established within the United States: The specification of the whole is as follows:

Philadelphia, 1; *New-York*, New-York Bible Society, New-York Bible and Common Prayer-Book Society, Albany Bible Society, 3; *New-Hampshire*, 1; *Massachusetts*, Boston, Salem, Merimack, 3; *Connecticut*, 1; *New-Jersey*, 1; *Baltimore*, 1; *South Carolina*, Charleston, Beaufort, 2; *Savannah*, 1; *Kentucky*, 1; *Maine*, 1. All these associations may be considered as emanations from the British and Foreign Bible Society: of which the greater number have been assisted from its funds; and the remainder will receive proportionable aid, as soon as they shall have been regularly brought under the cognizance of the Committee. It must be gratifying to the Members of the Institution to see such an ample recognition of its principles on the new Continent: and to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of so many Societies directed to one object—the circulation of the Bible.

To the above intelligence, it may be added, that a Bible Society having been formed, on the recommendation of your Committee, at Truro, for the eastern part of Nova-Scotia, your Committee, desirous of encouraging the efforts of its Members for promoting the circulation of the Holy Scriptures, have presented them with 250 Bibles, and 1000 New Testaments.

Your Committee will now proceed to report briefly, the most material occurrences of the last year, within the United Kingdom, in connexion with the British and Foreign Bible Society.

The editions of the New Testament in Modern Greek, with the Ancient in parallel columns; in Irish; and in Manks; mentioned in the last Report as then in progress, have all been printed, and are now in circulation.

The Right Rev. the Bishop of Sodor and Man, having recommended to his Clergy to ascertain the want of the Scriptures in their respective parishes, and returns having been made in compliance with that recommendation, 1326 copies of the Manks Testament, together with some English Bibles and Tes-

Acts of the Apostles.

Your Committee, excited by a represen
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8. "Cornwall Auxiliary Bible Society."
Falmouth, President.

9. "Weymouth Auxiliary Bible Society."
Pulteney, Bart. M. P. President.

10. "The Liverpool Auxiliary Bible Society
Derby, President.

11. "Auxiliary Bible Society at Huddersfield

It now becomes the pleasing duty of your Committee to report, that your Secretaries, actuated by that zeal for the Society's interests which they have manifested on every occasion, accepted an invitation from the Mayor and Rectors of Liverpool, to assist personally, in forming an Auxiliary Bible Society in that populous and opulent town. The event of their attendance and exertions was such, as from the nature of the cause, their well-known qualifications for conducting it, and the predisposition manifested in its favour by the principal inhabitants of Liverpool, might reasonably have been anticipated. Under the auspices of the Mayor, the Clergy, the Dissenting Ministers, and some of the most respectable characters among the Laity, an Auxiliary Bible Society was formed on the 25th of March: and the zeal and harmony which characterized its formation, afford a pledge of its becoming a powerful Auxiliary, both in strengthening the funds and promoting the operations of the Parent Institution.

In connexion with this object, and in compliance with the most earnest and respectful application, your Secretaries attended the first anniversary of the Manchester and Salford Auxiliary Bible Society; and special public meetings of the friends and supporters of the Parent Institution, both at Birmingham and Sheffield. How highly their services were appreciated in each of these places, your Committee have been enabled to judge, as well from details officially transmitted, as from Reports in the provincial papers to which they have been referred: and your Committee are only restrained by a feeling of delicacy towards officers so nearly identified with themselves, from expressing, with more explicitness and detail, the sense they entertain of the value of these services to the local and general interests of the Society.

It should not be passed over in silence, that the treatment experienced by the Secretaries on visiting the places above enumerated, corresponded with the respectful terms in which their attendance had been invited, and with the character of that body which they had the honour to represent.

It would also be injustice to the Auxiliary Societies formerly reported, and to the cause in which they are united and identified with the Parent Institution, not to mention, with the commendation which it deserves, the activity of operation by which they have been generally characterized, and by which some among them have been peculiarly distinguished, in the course of the present year. As the particulars of each case will appear in the Appendix, extracted from their several Annual Reports, as presented to your Committee, it may be sufficient in this place to observe—that in raising Funds, organizing Branch Societies, and distributing to the ignorant and necessitous the Words of Eternal Life, while Bristol and Manchester have been distinguished by extraordinary exertions, the different Auxiliary Societies have, in their several degrees, and in proportion to their respective means and circumstances, established new claims to gratitude and affection from every individual member of the Aggregate Association.

Your Committee, on this division of their Report, have only further to remark, that, finding it requisite to establish some general principles, for supplying Auxiliary Societies with Bibles and Testaments, and being desirous of holding out to such Societies the greatest possible encouragement to ascertain the want of the Holy Scriptures in their respective districts, and to supply it at their discretion, have accordingly arranged a plan for these purposes, the particulars of which will be inserted in the Appendix.

Your Committee have the satisfaction to state, that the regulations contained in that plan have been already approved and adopted by many Auxiliary Bible Societies; and they take this public opportunity of earnestly recommending them to the attention of such other Auxiliary Bible Societies through[illegible] the country, as have not yet become acquainted with them.

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IN AMEI

To St. Mary's Fall, Upper Canada; to
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miners in Cornwall; to the poor in Hospital
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THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. XII.] DECEMBER, 1811. [Vol. IV.

The Character of the celebrated John Thornton Esq. extracted from a Sermon on the occasion of his death, by the Rev. Thomas Scott.

IN dispensing his bounty, it is well known that he constantly aimed to promote the knowledge and practice of the religion contained in the Bible, and to bring the careless, the ignorant, the profane, and the profligate, to attend to the concerns of their souls, "to repent and turn to God, and to do works meet for repentance." For this purpose also he was the general patron of pious, exemplary, and laborious ministers of the Gospel; frequently educating young men whom he found to be religiously disposed, and purchasing many livings, not so much with a view of benefiting the individuals to whom he gave them, as for the sake of planting useful ministers of the Gospel in those parts where he supposed the people to be "perishing for lack of knowledge."

He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps even in all the four quarters of the globe; and with them vast quantities of such books as he thought most suited to awaken the conscience, to affect the heart with a sense of the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life; thus labouring to ren-

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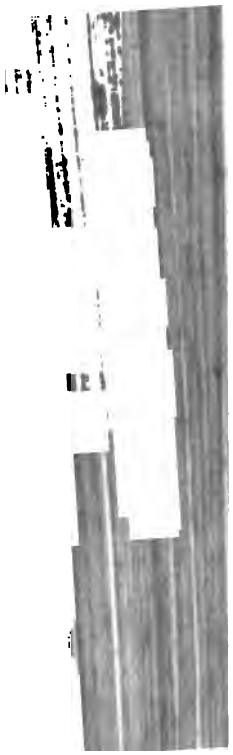
It is in the next place worthy of observation, that this friend of mankind, in the exercise of his beneficence, not only contributed his money, (which often is done to very little purpose,) but he devoted his time and thoughts very much to the same object: doing good was the great business of his life, and may more properly be said to have been his occupation, than even his mercantile engagements, which were uniformly considered as subservient to that nobler design.

To form and execute plans of usefulness; to superintend, arrange, and improve upon those plans; to lay aside such as did not answer, and to substitute others in their place; to form acquaintance, and collect intelligence for this purpose; to select proper agents, and to carry on correspondence, in order to ascertain that his bounties were well applied: these, and similar concerns, were the hourly occupations of his life, and the ends of living which he proposed to himself; nor did he think that any part of his time was spent either happily or innocently, if it were not in some way instrumental, directly or indirectly, to the furtherance of useful designs. Admitting, therefore, that this was his plan of life, (which is in fact indisputable,) and that the means he used were Scriptural and proper, it must follow, that the sum total of good which he did to mankind, by persevering in these habits during many years, must exceed all computation, and can only be ascertained at the great day of account and retribution.

As a proof how much his business was rendered subservient to his beneficence, it may be remarked, that he not only made the gains of his commerce, in a great degree, a fund for the support of his charity; but his commerce itself was often an introduction to the knowledge of the wants, calamities, and



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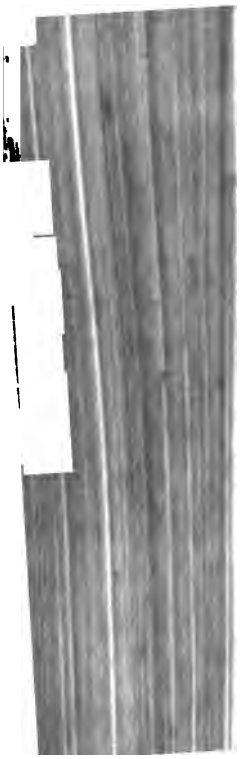
ties which seldom unite in one character, nor is it reasonable to expect that they should. The man of benevolence, being afraid of avarice, is commonly free in his own expenses: thus his wealth is preoccupied; and though his heart may be large, yet his means are found inadequate. On the other hand, the economist, who reserves a fund that might be sufficient for the execution of the largest designs of beneficence, commonly takes too much delight in accumulating, to part with his wealth by proportionate liberality. To be plain, frugal, and self-denying, in all matters of private expense, and yet liberal in supplying the wants of others, is a combination of different excellencies in one character, which will seldom be found, except where true Christian principles possess and govern the heart. In this case, habitual moderation and expanded benevolence grow from the same root; and where the person in whom they unite is in affluent circumstances, they cannot fail of producing such effects as we have been considering.

Indeed, it may be added, that the expenses, even of benevolent men, are so much governed by the fashions and customs of the world, that they are greatly cramped in following the dictates of their own hearts. But the excellency of religion appears conspicuous in this also: for it releases men from this servile subjection to the humours and opinions of mankind, and forbids the usual emulation in superfluous expense. Thus it supplies a fund whereby that spirit of philanthropy which true piety always increases, may be largely gratified; and which being once gratified, will seldom fail to become still more expansive.

Having made these observations upon the most public and popular part of the character which we are contemplating, I would mention, as a second peculiarity, his exact attention to religious duties.



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early, regular, and temperate; and his life retired, when compared with that of most men, in the same situation in society. He was entirely a stranger to the ordinary pleasures and amusements of the world, nor was he accustomed in any particular to consult his own ease or indulgence; yet his cheerfulness was noticed by all who conversed with him, and he habitually appeared well satisfied and happy. His fear of alienating his time from more important uses, rendered him, on some occasions, *apparently* too averse to go into almost any company. But where the motive was so good, and the use made of time thus redeemed was so worthy of imitation, surely this may be mentioned to his commendation, rather than as a failing; especially, as it increased only with his advancing years, and evidenced a mind more and more occupied with the thoughts of that blessed world, into which he expected soon to be removed.

His unaffected and deep humility may be considered as another distinguishing feature of his character. His liberality, his useful industry, and his piety, though he was zealous and abundant in them all, appeared not to himself in any degree meritorious: nay, he was convinced, that in every respect he fell short of his bounden duty, and was entirely dependent on the mercy of God in Christ Jesus for the pardon of his sins, and for final acceptance and felicity.—In truth, he estimated his own character and conduct, by comparing them with the straight rule of the divine law, and not with the crooked principles and practices of the world. For he considered himself, and all the race of men, as being naturally in a state of apostacy from God, and exceedingly prone to evil; and he was very earnest in spreading this opinion, as a fundamental doctrine of the Scriptures.

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skeptics, who, consistently with their principles, may deny that there is a hell, or that the way is broad and thronged which leads to it. But in proportion as these sentiments prevail, the sinews will be cut of every effort, to bring sinners into that narrow way of repentance, faith, and holiness, in which the word of God requires them to walk. If any, therefore, who would be thought to believe the Bible, soothe their worldly neighbours with unscriptural hopes, or teach them to make light of their danger; it must be owing, (though they may not suspect it,) to no small degree of skepticism mixing with their views of Christianity. And it is difficult to conceive how *they* can derive any actual hope from the Gospel, who discard all serious fear, and who neither lament nor perceive that state of condemnation, under which, (according to the word of God,) is every one around them; unless he believe in Christ Jesus, be renewed in the spirit of his mind, and lead a sober, righteous, and godly life; or, at least be striving to enter in at the straight gate of repentance and conversion to God and holiness. It is observable, that the Scriptures seem to know but of two descriptions of men, namely, those who serve God, and those who serve him not. He who is not the servant of God, but serves some other master, or aims at some other end, lies under the condemnation of the Bible, though he be free from disreputable vices: and whether the multitude around us are in good earnest serving God, or whether they are pursuing their own selfish ends, let any man of common observation determine.

It must, therefore, appear to every candid inquirer, that when religious persons entertain, what are called *uncharitable* opinions of their neighbours, they are in truth compelled to it by the united evidence of facts and Scripture; and not inclined to it

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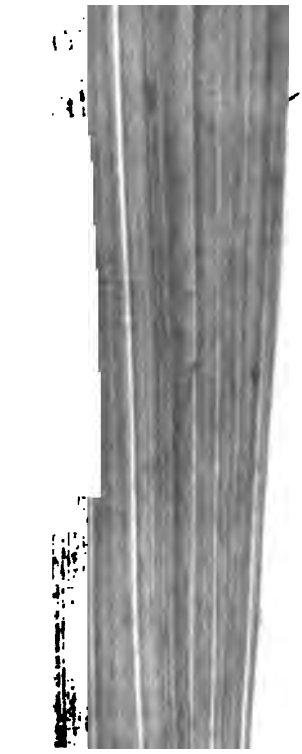
Numbers indeed are not aware, that they, who believe the Bible, do thus in their judgment condemn the world around them; and they can therefore bear with many true Christians, on account of their philanthropy, having never approached near enough to understand this unpopular subject. It is proper, that such persons should be undeceived, and should know, that every one who believes the word of God, however kind and obliging to them, entertains the most serious apprehensions concerning the state of their souls, and is far more alarmed for them, than they are for themselves. There are also others, who have some sense of religion, and secretly assent to this offensive doctrine; but, joining much with the world, they deem it convenient to disguise their sentiments. Nay, they frequently behave in a manner so inconsistent with a serious conviction of this awful truth, that they are never suspected; they conform to the world, and seem to be a constituent part of it; and who could imagine that they join with the Scripture in condemning it? These are indeed the more popular characters; yet, if their sentiments were fully known, perhaps they would meet with less favour than they who profess their opinions without disguise, and separate from the pleasures and vanities of the world, and from a needless intercourse with it upon that account.—The latter are certainly the more honest men, and would probably, if the whole truth were known, be deemed the more honourable characters, the people of the world themselves being judges.

It is not, however, here meant to be insinuated, that pious persons never form too harsh a judgment concerning their neighbours. A certain precipitancy of temper, and a vehemence about points of doc-



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ing of that God and Saviour whom he had trusted, and with whom he had walked; recommending to them his service and salvation, and then calmly resigning his spirit into his gracious hands; he put many in remembrance of dying Jacob blessing his twelve sons, and then yielding up the Ghost: and the impression made upon the minds of those who beheld the tender, instructive, solemn and animating scene, will probably not soon be effaced. "Mark the perfect man, and behold the upright; for the end of that man is peace."

FOR THE CHRISTIAN'S MAGAZINE.

Expository Remarks on Col. ii. 2—7.

(Concluded from p. 593.)

THE apostle was more especially anxious for the establishment of his Colossian brethren in the saving knowledge of Christ, on account of their flourishing condition as a Church. v. 5. *For though I be absent*, says he, *in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.*

Being in confinement at Rome, they might think he knew and cared little about them, and his great conflict, of course, would have but trifling weight in their minds. Here, however, he assures them, that 'he was present with them in spirit;' i. e. in his affections, his love for them, and desires after their welfare, which all constrained him to interest himself in their behalf, to inquire into their state, and make himself acquainted with it. Or the expression may mean when paraphrased, 'God is

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skeptics, who, consistently with their principles, may deny that there is a hell, or that the way is broad and thronged which leads to it. But in proportion as these sentiments prevail, the sinews will be cut of every effort, to bring sinners into that narrow way of repentance, faith, and holiness, in which the word of God requires them to walk. If any, therefore, who would be thought to believe the Bible, soothe their worldly neighbours with unscriptural hopes, or teach them to make light of their danger; it must be owing, (though they may not suspect it,) to no small degree of skepticism mixing with their views of Christianity. And it is difficult to conceive how *they* can derive any actual hope from the Gospel, who discard all serious fear, and who neither lament nor perceive that state of condemnation, under which, (according to the word of God,) is every one around them; unless he believe in Christ Jesus, be renewed in the spirit of his mind, and lead a sober, righteous, and godly life; or, at least be striving to enter in at the straight gate of repentance and conversion to God and holiness. It is observable, that the Scriptures seem to know but of two descriptions of men, namely, those who serve God, and those who serve him not. He who is not the servant of God, but serves some other master, or aims at some other end, lies under the condemnation of the Bible, though he be free from disreputable vices: and whether the multitude around us are in good earnest serving God, or whether they are pursuing their own selfish ends, let any man of common observation determine.

It must, therefore, appear to every candid inquirer, that when religious persons entertain, what are called *uncharitable* opinions of their neighbours, they are in truth compelled to it by the united evidence of facts and Scripture; and not inclined to it

by a mere conceit of their own superiority, or any severity of disposition.

These sentiments may often be observed, as in the present instance, to reside in the same breast, with the most tender compassion, the most expanded benevolence, and the most unequivocal tokens of deep humility. It is not then an inconsistency, to think mankind very corrupt and wicked, and yet to abound in compassion and charity toward them. This evidently accords to the judgment and conduct of God himself, as it is every where represented in Scripture: "He commended his love to us, in that when we were sinners," "ungodly, and enemies," "Christ died for us." The blessed Saviour was hated for "testifying of the world that the works thereof were evil;" yet "he went about doing good," and at length laid down his life, as "the propitiation for our sins." St. John, the beloved disciple, who was eminent for the greatness of his charity, says, "We know that we are of God, and that the whole world lieth in wickedness:" and St. Paul, with a mixture of sound judgment and genuine charity, says to the Philippians, "There are many of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." These are a few passages, out of vast numbers that might be produced: and it may be added, that the world, (signifying the generality of mankind,) is scarcely ever mentioned in Scripture, without something being added, which implies a condemnation of it.

It is obvious that these sentiments cannot but be *unfashionable and unpopular;* and must exceedingly deduct from the character of every religious [illegible] the opinion of the world, how much soever

he lays himself out, in doing good to the bodies and souls of his fellow-creatures.

Numbers indeed are not aware, that they, who believe the Bible, do thus in their judgment condemn the world around them; and they can therefore bear with many true Christians, on account of their philanthropy, having never approached near enough to understand this unpopular subject. It is proper, that such persons should be undeceived, and should know, that every one who believes the word of God, however kind and obliging to them, entertains the most serious apprehensions concerning the state of their souls, and is far more alarmed for them, than they are for themselves. There are also others, who have some sense of religion, and secretly assent to this offensive doctrine; but, joining much with the world, they deem it convenient to disguise their sentiments. Nay, they frequently behave in a manner so inconsistent with a serious conviction of this awful truth, that they are never suspected; they conform to the world, and seem to be a constituent part of it; and who could imagine that they join with the Scripture in condemning it? These are indeed the more popular characters; yet, if their sentiments were fully known, perhaps they would meet with less favour than they who profess their opinions without disguise, and separate from the pleasures and vanities of the world, and from a needless intercourse with it upon that account.—The latter are certainly the more honest men, and would probably, if the whole truth were known, be deemed the more honourable characters, the people of the world themselves being judges.

It is not, however, here meant to be insinuated, that pious persons never form too harsh a judgment concerning their neighbours. A certain precipitancy of temper, and a vehemence about points of doc-

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ing of that God and Saviour whom he had trusted, and with whom he had walked; recommending to them his service and salvation, and then calmly resigning his spirit into his gracious hands; he put many in remembrance of dying Jacob blessing his twelve sons, and then yielding up the Ghost: and the impression made upon the minds of those who beheld the tender, instructive, solemn and animating scene, will probably not soon be effaced. "Mark the perfect man, and behold the upright; for the end of that man is peace."

FOR THE CHRISTIAN'S MAGAZINE.

Expository Remarks on Col. ii. 2—7.

(Concluded from p. 593.)

THE apostle was more especially anxious for the establishment of his Colossian brethren in the saving knowledge of Christ, on account of their flourishing condition as a Church. v. 5. *For though I be absent*, says he, *in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.*

Being in confinement at Rome, they might think he knew and cared little about them, and his great conflict, of course, would have but trifling weight in their minds. Here, however, he assures them, that 'he was present with them in spirit;' i. e. in his affections, his love for them, and desires after their welfare, which all constrained him to interest himself in their behalf, to inquire into their state, and make himself acquainted with it. Or the expression may mean when paraphrased, 'God is

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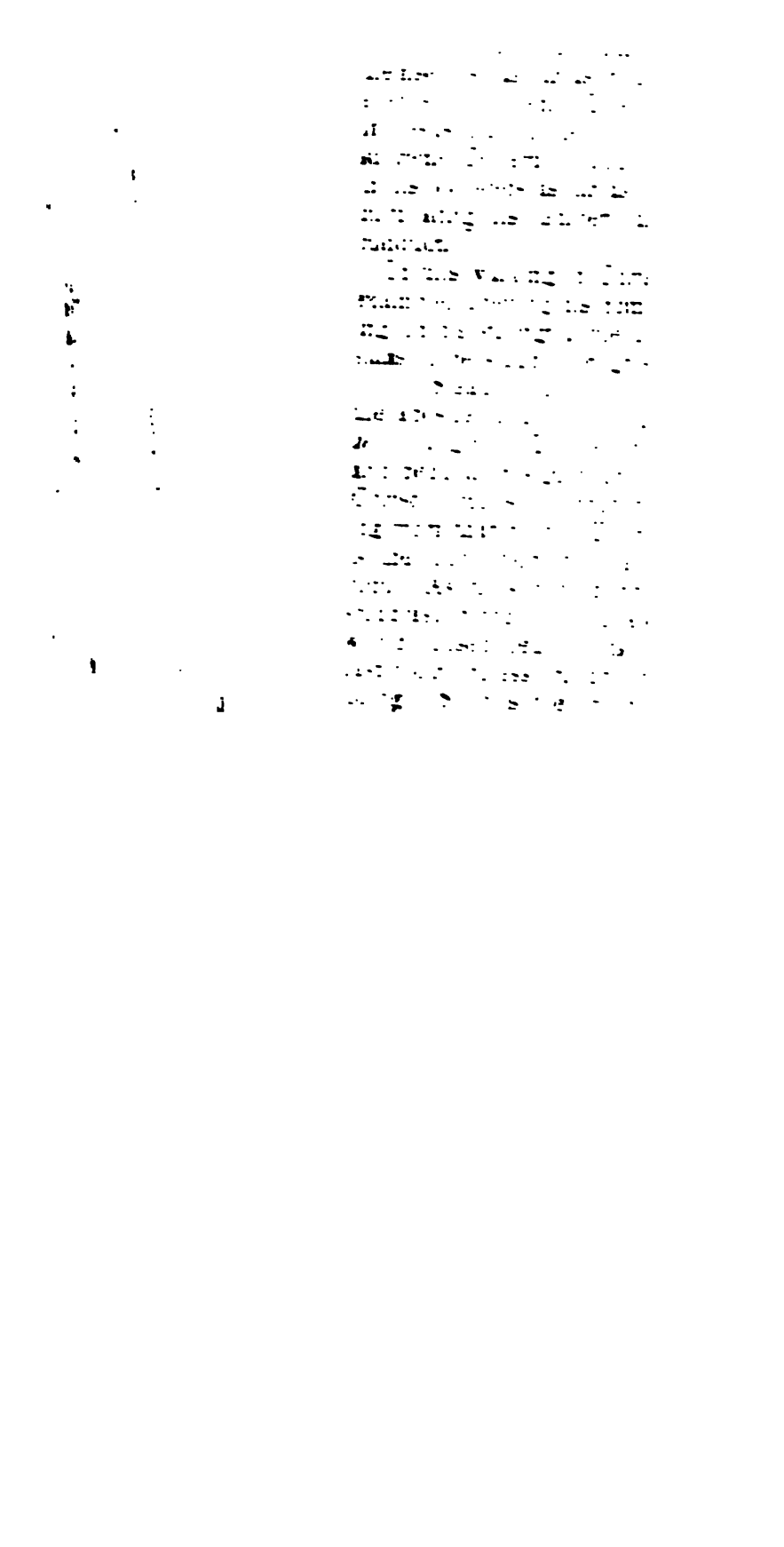
God, and thus God essentially; and yet as the first-born from the dead and thus evidently man. According to their views and conviction, he was the Creator and preserver of all things, before all angels, head of his Church, pre-eminent in all things, in whom all fulness dwelt.

2. In his work of atonement. In him they believed they had redemption through his blood, even the forgiveness of sin. Having made peace by the blood of his cross, he had reconciled them in the body of his flesh. As their Prophet, he opened their eyes; their Priest, he atoned for their sins, and interceded in their behalf; as their King, he governed and protected them. He was to them the hope of glory, all their salvation, and all their desire.

3. In his Gospel, the word of truth which had come unto them, and which they had received, not as the word of men, but of God, able to make them wise unto salvation; which had brought forth fruit in them since the day they heard of it, and knew the grace of God in truth.

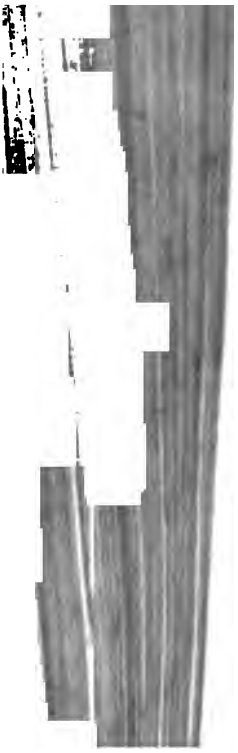
Having thus received Christ Jesus their Lord, it was their duty to walk in him; i. e. to live in him. For believers to live, is Christ. He is the end, the source, the guide, the reward of their life. On his strength they depend for effectual aid in the discharge of every duty. Having actually received him as a perfect Saviour, they trust wholly to his blood and righteousness for acceptance before God. In darkness they look to Christ for light; in sorrows for joy; in temptations for relief; in despondence for comfort; in fear for courage; in pain for patience; in backsliding for recovery; in conflict with their foes for victory. They consult him by prayer in the ordinary, as well as uncommon business of life. They honour him as the author



which shineth more and more to the perfect day. The Christian servant may never be indolent in the service of his master. The Christian warrior may never relax his efforts in the cause of his prince. The Christian child may never grow lukewarm in his affections toward his heavenly Father. Believers must add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things are in us and abound, they make us that we shall be neither barren nor unfruitful, in the knowledge of our Lord Jesus Christ.

3. Cheerful. The Christian's walk, the apostle directs to be 'with thanksgiving.' This is the voice of happiness, proceeding from a sense of miseries escaped, and of mercies enjoyed. Believers who walk in Christ, will thank him for both these. They will thus go on their way rejoicing in him. The further they advance in their walk, the more they will rejoice, because the more they experience of the sweetness of grace. Its ways are pleasantness, and its paths peace. Believers ought to display this, avoiding discontent, praising God, and acknowledging his unmerited goodness.

Such are some of the particular views and exercises of mind, which are required in order that we may be presented perfect in Christ Jesus. Of these the Gospel alone gives us information, inasmuch as it reveals Christ, the hope of glory, who is the sum and substance of all correct preaching. In the faith and hope of this Gospel, it is the duty of all believers to persevere, giving thanks unto God for the grace wherein they stand. And as this Gospel approves itself to our understanding and



Letter from the late Re
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believes that Jesus is able to save, there can be no one who has stronger causes for doubting than myself. And yet somehow I hardly know what it is to doubt, either of my acceptance, or of my perseverance; not because I have attainments to rest in, for I am still vile and inconsistent; not because I have enjoyed such striking manifestations of the Lord's favour, and such spiritual consolations as ought to exclude all hesitation, for in these things I am kept very short. But on what side of my experience can my doubts properly fix?

I feel and own myself a sinner, certainly I cannot be mistaken in this point. I read that Jesus is the Saviour of sinners, and from the views I have of him, as his person, offices, sufferings, and glory are described in the Bible, I cannot doubt of his ability to save to the uttermost. Were it possible I could be deceived in this article, I must ascribe the deception to the Scripture, for I am sure I do not think more highly of his power and sufficiency than the Scripture warrants me. Rather my conceptions of him are very faint and narrow, compared to what they ought to be, if the Bible is to be credited.

Shall I then doubt of his willingness? Methinks, after what he has repeatedly said upon this point, it would be less dishonourable to him, to question his power, than his readiness, to save. If he is the truth, shall I dare to contradict his solemn reiterated assurances, that whosoever cometh to him he will in no wise cast out?

Nor can I well doubt, that he has so far subdued my natural prejudices against him, as to make me willing to come to him. For I long stood it out against his invitations, and disdained the thought of being indebted to him for salvation; and I should have done so to my latest breath, had he not made me willing in the day of his power. How can I

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Mrs. Newton has been well for about a fortnight, but had some return of her fever and head-ache yesterday: to-day she is better again, but weakened. I see she has just so much health as the Lord sees fit. When he removes his hand, she is presently well; when he touches her frame again, she droops. He afflicts us gently, He relieves us frequently, but He holds the rod over us. O! for grace to praise him and trust him in all changes. Pray for us, that every dispensation may be sanctified.

My thoughts are often at B————. If I had wings, you would often see me. Here every thing is mixed. If we *meet* with pleasure, we soon feel pain in *parting:* but we live upon the confines of a better world. That will be a meeting indeed, when we stand before the throne, and shall for ever rejoice in his sight. At present we have our several paths to walk in; something to do, something to suffer for him; and when our measure of services and suffering is finished, he will remove us. See! he looks down with compassion upon us; hear his gracious words, "Fear none of these things, be thou faithful unto death, and I will give thee a crown of life." Is not this enough to animate us? Lord increase our faith, and we will follow thee, and leave all events in thy hand; only let us know and feel that thine eye is upon us, thine arm underneath us, and thine ear open to our prayers.

I am, with sincerity, dear Miss ——,

Your most affectionate and obliged servant,

JOHN NEWTON.

Olney,
16th July, 1778.

Swords, 1809. pp. 55.

(Concluded fr

WE shall now conclude our r
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(v. 21.) Jer. xviii. 6. Hath not the potter power over the clay, to make of the same lump, one vessel to honour, and another to dishonour, &c.—all these passages indubitably prove a national election, and reprobation; p. 35—42; As "it is impossible by another interpretation to clear him, (i. e. the Apostle,) from impertinence and inconsistency." Such is the language of our author, p. 42. little thinking when he penned it, that this interpretation of Rom. ix. completely overturned his interpretation, of the passages he has adduced as proving by *logical reasoning*, that Christ has died for all men. If the reader will take the trouble of comparing Jer. 45. 4, 5. as used p. 18. by our author, with Jer. 18. 6. as used p. 40.; he will clearly perceive the correctness and force of the remark. The former is addressed to the Jews, who, after the destruction of Jerusalem by Nebuchadnezzar, and the captivity of Zedekiah, having fled to Egypt, dwelt at Migdol, &c. They are reminded of their fathers, *to whom* God sent his prophets; 'But they hearkened not, said God: wherefore, my fury and mine anger was poured forth, and was kindled *in the cities of Judah, and in the streets of Jerusalem*, and they are wasted and desolate as at this day.' Thus then, it is evident, God sent his prophets to the Jewish nation, exhorting them to national obedience, and threatening them with national destruction. The Churchman, however, applies this passage to individual Jews, whose salvation God desired: And finds fault with Calvin in his explanation of this passage, for flying in the face of his own system. And what explanation has Calvin given? Why, that God was solicitous of *the people's safety*[a]; the very explanation which any man of sense would give of it. He applies it to *the people*, *the nation*, and their safety as a nation; their temporal prosperity. And because *he thus applies it*, the Churchman says, he contradicts his own system of individual or personal election to eternal life. The latter passage, (Jer. xviii. 2.) our author declares, "indisputably refers to the whole *Jewish nation*, and not to individuals," because God addresses the house of Israel. True, but he also addresses the Jewish nation in the other passage; for he is speaking of the cities of Judah, and of the streets of Jerusalem. By what rule of construction, do the Jews dwelling in Egypt, the remnant of Judah, that have set their faces to go into the land of Egypt; as the prophet speaks of them in v. 12. of the 44th chapter, mean *individuals*; and the house of Israel, in the 18th chapter, mean the whole nation? Or the wasting and death of that remnant, mean the future and eternal fate of individuals; but the threat-

[a] The Churchman has translated this correctly.

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24, 25. Abraham's faith, then, according to the Apostle's conclusion, regarded Jesus Christ; and the promise, of consequence, in which he believed, was this: "In thy seed, i. e. Christ, shall all the families of the earth be blessed." This is the promise to which the Apostle refers in this 9th chapter, and not, that he should be *merely* the progenitor of Christ. The children of the promise, the seed who were to be called in Isaac, the children of God, are not Abraham's children according to the flesh, but those who possessed the faith of Abraham: for, saith the Apostle, if ye be Christ's, then are ye Abraham's seed, and children according to the promise. Gal. iii. 29. Thus the children of the promise were not the *Jewish nation*, but believers chosen from among that nation; clearly proving the Apostle's declaration already noticed, all are not Israel who are *of* Israel.

This view of the chapter also accords with the previous chapters, in which the Apostle considers Jews and Gentiles equally as sinners; and as such, equally under the wrath of God. To both, he unfolds the doctrine of justification by faith in the righteousness of Christ, and urges upon both, the necessity of such justification for eternal life. The same great truth he introduces in the conclusion of this 9th chapter, and enlarges upon it in the 10th and 11th chapters. Thus, then, his train of reasoning is correct, uniform, unbroken, conclusive. We find personal guilt laid to the charge of all sinners; the necessity of personal justification pressed upon all sinners; the source of such a blessing, unfolded to be personal election; and the reason why the blessing is not enjoyed by some, personal unbelief. Here is unity of design, connexion of argument, force of reasoning, and clearness of illustration, all combined in exhibiting the essential truth of the Gospel, justification by faith in the righteousness of Christ.

The Churchman, besides contradicting his own authorities, by constructing some passages different from what the apostle himself has done, quotes other passages which have no reference to the subjects for which they are quoted. All the passages in page 17, already noticed, refer to the national prosperity and ruin of the Jews, and not to the future state of individuals, as has been shown. Thus also, to disprove the doctrine of final perseverance, he adduces the parable of the wicked servant, Matt. xviii. 32. This servant he maintains was justified and accepted, (p. 28.) because his Lord *forgave* him his debt. This forgiveness is merely a staying of execution, for according to the 34th verse, the whole debt was finally exacted from him. If it be what the

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will be very satisfactory or conclusive. A minute examination of them will not be necessary, as the premises of the greater part of them, are either false in fact, or gross misconceptions of Calvinistic principles, or subversive of man's dependance upon God.

His first argument on election and reprobation, p. 18. attaches to God a want of power to gratify his own desires: for if God, as he says, *really* and *unfeignedly* desires the salvation of all men, he must be disappointed and grieved, really and unfeignedly, in the damnation of those who perish. Perhaps our author, however, thinks as Mr. Burgh expressed himself in conversation with Mr. Toplady, "God does all he possibly can to hinder moral and natural evil, but he cannot prevail: men will not permit God to have his wish! Then the Deity," said Mr. Toplady, "must needs be a very unhappy being." "Not in the least," replied Burgh, "for he knows that he must be so disappointed and defeated, and that there is no help for it: and therefore he submits to necessity, and does not make himself unhappy about it."* Whether the Churchman has nerve enough to say this, or not, we are sure there is no difference, in fact, between him and Mr. Burgh. To say any thing more of this argument, therefore, we deem superfluous.

His second argument, p. 20. to be valid, takes for granted that God will judge men according to his decree, which is not true: at least Calvinists do not say so; nor do their principles admit of such a conclusion. For they studiously, and on all occasions make, a distinction between God's purpose or decree, and God's command, or his revealed will. Of this notice has been taken already, as the reader will recollect. As the rule of our conduct is God's revealed will or command, so the rule of his judgment will be that same will. To talk, therefore, as our author does on the subject of faith in Christ, betrays a gross ignorance of the Calvinistic doctrine, and a wanton perversion of all the principles of correct reasoning. God in his word regards men, not as elect and reprobate, but as sinners, subject to the curse; and commands them to believe in Christ, for deliverance from that curse. Faith in Christ, is a saving grace, whereby a sinner receives and rests upon Christ alone for salvation, as he is offered to him in the Gospel. Since he is offered in the Gospel freely to all sinners, as a Saviour able and willing to save, they who reject him will be damned, not "for not believing a lie," as the Churchman says, but for *disobeying God's command, and denying his truth.*

* Toplady's Works, vol. 6. p. 229

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untruth. The Calvinists, who maintain this doctrine, never say that the elect, who fall into gross sins, are *still* the beloved children of God. They, on the contrary, (and if the Churchman knew ANY THING about that which he condemns, he would, if he had ANY REGARD TO TRUTH, have stated, that they) say, that sin in an elect is as much sin as in a reprobate: nay, more, abhorrent to God, because committed under peculiarly aggravating circumstances. This argument of the Churchman, like many others, only proves *the truth* of what WE have said before, that HE is a Spiritual Quixotte, mistaking one thing for another, as the Knight of La Mancha mistook wind-mills for giants.

The second argument he uses on this subject, discovers as much ignorance as the first. He supposes irresistible grace and final perseverance inconsistent with exhortations, threatenings, and promises; or, in other words, he supposes that the use of means is inconsistent with the exercise of Almighty power: and yet we know, and he knows, that God displays his infinite power as much through the instrumentality of means, as without them. When Calvinists speak of *irresistible grace*, they do not exclude the 'exhortations, threatenings, and promises' of God. They only exhibit the agency which gives effect to these 'exhortations, threatenings, and promises.' That agency, they say, being divine, is irresistible by the elect; i. e. they who are chosen in Christ from before the foundation of the world, are constrained to yield to the 'exhortations, threatenings, and promises' of God, so that they cannot resist the power with which the same is impressed upon their hearts. Thus also, the Calvinistic view of *final perseverance*, includes the use of 'threatenings, exhortations, and promises' By their use, faith is strengthened in the elect, and they thus kept by God's power through faith thus strengthened, unto salvation. As God thus preserves the elect, they who have the faith of God's elect 'give all diligence to make their calling and election sure.' 'They know, that the *evidences* of their election are to be found *only* in the agreement of their hearts and their lives with the precepts of the Gospel. Attention on their part, constant and steady attention, therefore, is requisite, because connected with the *end* of their election. This attention is paid to 'the exhortations, threatenings, and promises' of God, so that they may be properly improved. The contrary view, which the Churchman gives on the subject, is his, and he is answerable for it. In p. 30, by his illustration, he has endeavoured to give currency to *a falsehood*, namely, that Calvinists teach the elect will be saved, without any attention on

who gives them their due ?

In his third argument, p. 30. sistible grace ; supposing it to stead of being *moral ;* i. e. the of sinners, operates upon *the h* argument, the Churchman ma inventor ; for we can assure h and since he has palmed it up least to have adduced proof ; b old fashioned Churchman ; he *Apostolic* Episcopal Church, drawn from the Scriptures, as Church.

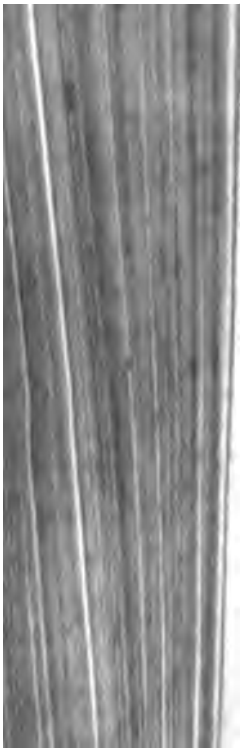
The fourth argument offered that the rewards of believers ar *grace.* As Calvinists reject th has put in no plea for them, we ed ; and therefore, the whole Moreover, our author talks of *sion ;* and not the result of cho been *made* a willing subject in t needs do the will of God, becau compulsion is required ; what h done ; and for this he receives a

The last argument is contrad of final perseverance, as held b 'to give all diligence, to mak sure.' Though they have no dou they have doubts about their own

works, ought to be pre-eminent in their holiness and good works. But is it so? Let the Churchman and his compeers answer. Let the public judge, who are the men, professing Christianity, that say, Praying Societies are injurious to their Church? Who are the men, whose profession of Christianity suffers them to countenance *the theatre*, that school of depravity, or to admit gambling in their families, or even to take God's most holy name in vain? Are they Calvinists, or their opponents? We do not say, that *Calvinists* are free from these *sins*. But we say, that by committing these sins they contradict their profession. This is emphatically, and awfully, and pre-eminently the case with Presbyterian Calvinists, as any one may see who will take the trouble of consulting the Larger or Shorter Westminster Catechism. Into their secrets as professors of Jesus, and sworn not to be conformed to this world, we desire not to come, nor our honour to be united to their Christian assembly.

From the nature of our author's reasonings, as he is pleased with *great humour and self-conceit*, to call his untruths, his mistakes and misrepresentations, the reader can judge for himself, what credit is due to the concluding view which is given, p. 43. of Calvinism, and which is drawn from *these reasonings*. The inference he draws from his premises is like them, and the portrait, therefore, which he professes to give, is a miserable, a vile caricature.

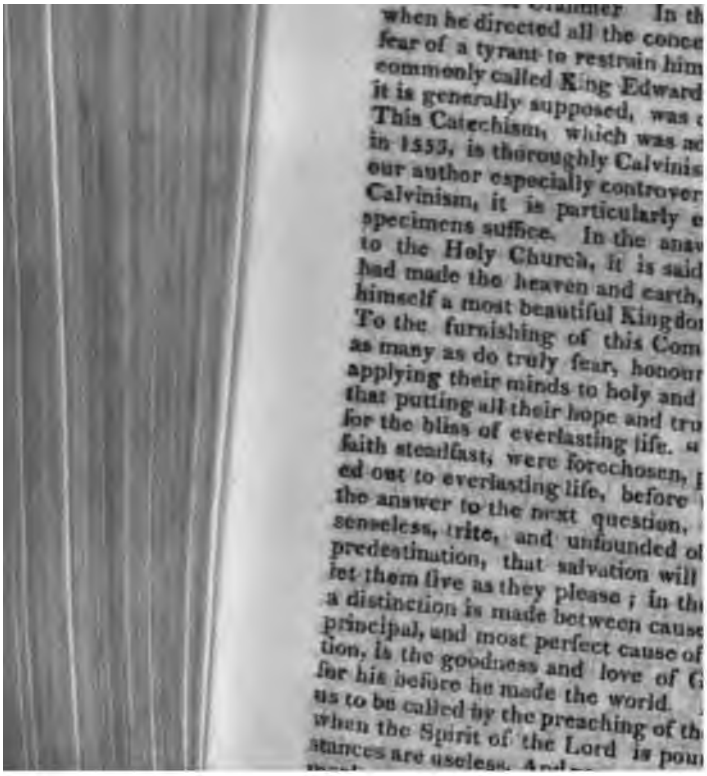
We will now briefly notice his quotations from the liturgy of his own Church, which we freely grant, teaches the doctrine of *general redemption*. But this doctrine, in itself, however much we may disapprove of it, and however explicitly it is excluded from our standards, is considered by great and good men, as perfectly reconcileable with the doctrines of personal, unconditional election, and final perseverance. This was Bishop Hall's and Bishop Davenant's opinion This is the opinion of Mr. Scott, Rector of Ashton Sanford, and many other Episcopalean worthies. And in this country there is a large class of Calvinists, who advocate the universality of the atonement, in the most decided manner, and yet as decidedly maintain the other doctrines noticed above. But this is not all. The Liturgy of the Episcopal Church does certainly avow the doctrine of *election*, but instead of connecting it with redemption, by Christ, connects it with the sanctification of the Holy Spirit. Thus, in the Catechism, immediately after the quotation which the Churchman produces in proof of general redemption, it is added, 'In God the Holy Ghost, who sanctifieth me and all *the elect* people of God.' The 17th article, moreover, is as plain as language can make it, and unquestionably teaches the doctrine of elec-



wrong: since in the first, el
election is maintained, and th
tion, adoption, holiness, and fi
to flow from it. But we ventur
in the last clause subversive o
first; but on the contrary, th
between both. The design of
any abuse of the doctrine of pr
clause, as if it superseded *th*
the former, i. e. the promises,
which it is strengthened, and
cording to which the evidence
That the convocation in 1552
the sixth, viewed this clause in
because they assign the reason
promises in such wise as they
in Holy Scripture, viz. "that
are unknown to us."

With the doctrines, containe
cles of the Church of England,
mer, Latimer, and other Engli
"great effrontery" to call Cr
Hooper, Calvinists, we possess
declaration, and also of the pro
complacency, thinks he has add
ter to a friend in New-Haven, i
that, in the letter, he has proved
vinism, by extracts from the b
Christian Man. The Author of

AVE MARIA. Justification, and PURGATORY. A second edition of this book, with some enlargements and alterations, came out 1540. A third edition appeared in 1543, under the title of "A Necessary Doctrine and Erudition for any Christian Man, set forth by the King's Majesty of England." This was called the 'King's book.' It contained additional alterations and enlargements, and some retrenchments from the former editions. Though some progress of the reformed principles appeared in some parts of the work, *it still retained and established many Popish errors*. This is the book which our author quotes, as authority of the Anti-Calvinism of Cranmer. We might as well quote it as authority for the friendliness of Cranmer to Popery. The truth, however, is this, that Cranmer was not the author; that he disapproved of a great part of it, and so soon as he could, under the reign of Edward the sixth, laid it aside. Bonner, however, Popish Bishop of London, under Queen Mary, incorporated the whole of "The Necessary Doctrine and Erudition," with the exception of what concerned the supremacy of the Pope, into a volume of Homilies, which he published and circulated in his diocese; with the express view of re-establishing the principles and doctrines of Popery on the ruins of the English Reformation. So much for *the book*, which, in the opinion of our author, proves Cranmer to have been an enemy of Calvinism. Verily, if the proof be good, we think little of the Protestant principles of Cranmer, and less of those of the old fashioned Churchman. He clearly shows *his leaning* to be towards "*the Mother Church*," and in this little work has proved himself, by no means, an unworthy CHURCHMAN, of the old stock. But we, who are Presbyterians and Calvinists, will not suffer the first Protestant Archbishop of Canterbury to be traduced. We have in our possession evidence, full and strong, to repel the slander of the Churchman. 'The Erudition of a Christian Man,' or "the King's book," as it was called, which our author thinks proves Cranmer to have been an Anti-Calvinist, we have already said was not Cranmer's; nay, was disapproved by Cranmer. Nothing but the king's command made the archbishop submit. In proof of what we say, we now offer Cranmer's annotations upon the "King's book," or the Erudition of a Christian Man. They are preserved in the library of the College in the University of Cambridge. From these annotations we make the following extracts. "The elect, in whom finally no fault shall be, but they shall perpetually continue and endure." "Likewise, the elect shall


when he directed all the conce
fear of a tyrant to restrain him
commonly called King Edward
it is generally supposed, was
This Catechism, which was a
in 1553, is thoroughly Calvinis
our author especially controver
Calvinism, it is particularly
specimens suffice. In the answ
to the Holy Church, it is said
had made the heaven and earth,
himself a most beautiful Kingdo
To the furnishing of this Com
as many as do truly fear, honour
applying their minds to holy and
that putting all their hope and tru
for the bliss of everlasting life.
faith steadfast, were forechosen,
ed out to everlasting life, before
the answer to the next question,
senseless, trite, and unfounded o
predestination, that salvation will
let them live as they please; in th
a distinction is made between cause
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tion, is the goodness and love of G
for his before he made the world.
us to be called by the preaching of th
when the Spirit of the Lord is pou
stances are useless. And

The Catechism of Edward the sixth, Ridley approved in his letter "to the brethren which constantly cleave unto Christ in suffering affliction, with him and for his sake," and in his last farewell to his friends*. He therefore, if he was conscientious, as we believe, in approving of the Catechism, must have been a Calvinist†. Latimer also was one, and one of the most thorough kind, as the Churchman can see if he will only read his sermons.

We hasten, finally, to notice Melancthon's opposition to Calvinism. And that the reader may distinctly perceive it, we will give an extract from the first chapter of his Common Places, which treats professedly of free will, and predestination. "Divine predestination, says he, quite strips man of his boasted liberty: for all things come to pass according to God's fore-appointment; even the internal thoughts of all creatures, no less than their external works." He then quotes Ephes. i. 11. Matt. x. 29, 30. Prov. xvi. 4. Jer. x. 23. He refers to the case of the Ammonites, Gen. 15. to the disobedience of Eli's two sons, 1 Sam. II. and a variety of other historical facts, in proof of what he had said. He then proceeds, "What is the drift of the Apostle Paul, in Rom. ix. and xi. but to resolve all things that come to pass into God's destination? The judgment of *the flesh, or of mere unregenerate reason*, usually starts back from this truth with horror: but on the contrary, the judgment *of a spiritual man* will embrace it with affection. You will not learn even the fear of God, or affiance in him, from a surer source than from getting your mind deeply tinctured and seasoned with this doctrine of predestination." Further on, he says, "the doctrine of Scripture is, that all things come to pass necessarily."

What now does the reader think, of the Churchman's knowledge of Melancthon's sentiments about absolute predestination? We will pass no heavier censure upon him, than his friend Melancthon has done for perverting Rom. ix. We think that if he has feelings, the censure will be deeply impressed upon his heart. We hope it will do him good, and teach him wisdom.

We now conclude, with remarking, that the extended notice which has been taken of this pamphlet, is owing to the assiduity, with which it has been circulated by some of the high Churchmen of the day. They have the merit of circu-

* Churton's life of Nowel, p. 159. Fathers of the English Church, vol. 4. p. 56.—p. 230.

† Overton in his true Churchman, p. 58. second edition, says, that Ridley assisted in the composition of this Catechism.

and weakness, ask him,

——————— Quid rides
Fabula narratur.———

Or, in plain English,—Who

RELIGIOUS IN

FORE

Report of the Directors of the
May 9, 1

(Concluded from

DEMAR

SINCE the death of Mr. Post,
instrument of introducing the G
other valuable friends have been
promote the same good work. T
habitants are, in general, favoura
sion, especially those residing on
the best acquainted with it, hav
hearing for themselves, and whos
ed. Some of these are proprietc
managers. (One

ed, that they would soon have no need of drivers, for the slaves would be obedient without them.

Our indefatigable Missionary, Mr. Wray, continues his labours "in season and out of season," even beyond his strength. The intervals of three public services on the Lord's day, have often been filled up with the necessary and laborious work of catechizing, and evenings of other days are employed in similar services. On this subject he says, "I feel at present very weak and unwell; catechizing the negroes who cannot read is very laborious; it requires patience, strength, and a great deal of time to teach five or six hundred persons: but I hope God will strengthen me to persevere in the work." And he mentions it as his decided opinion, that catechizing is the principal method that is likely to be useful to them—without which, they cannot understand what is delivered in a sermon.

Through the medium of a friend at Stabrook, who promises to be a great blessing to the Missionary cause at Demarara, he had been introduced to Mahaica, a village on the coast, twenty-five miles from town, in the vicinity of several estates, from which great numbers of people appear willing to attend the preaching. The gentlemen residing here, expressed a great desire to have a Missionary to instruct them; are very anxious to build a place of worship, and have already subscribed 1000*l.* towards it.

On this pleasing prospect, Mr. W. thus expresses himself, —"The opening at Mahaica for the preaching of the Gospel is likely to be a great blessing to the Missionary cause in this country, as it will be supported by the first people in the colony. The chapel will be built principally for the white gentlemen and ladies, and the free people of colour; but it will open a way, I trust, to instruct all the negroes on the many estates around, and on other parts of the coast. And I hope in time preaching will extend all the way to Berbice."

On the state of the Mission at Resouvenir, he observes, "I take this opportunity of sending some account of the work of God among the poor negroes. I trust he is daily revealing his arm among them, and causing many of them to believe the glorious report of his Gospel; they are as anxious to hear as ever; the number of hearers increases, and many are inquiring, 'What must we do to be saved?' In about three weeks, six more will be received by baptism within the pale of the visible church. I administer the Lord's Supper every first Lord's day of the month in the afternoon, instead of preaching. We experience these to be times of refreshing from his presence. I often feel much

people are so desirous to hear
has opened the hearts of so
blessed word; and what an enc
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they are engaged, of sending th

In an other communication h
negroes have learned to read,
from memory, some of them a
and begin to assist me. One of
come to him to be instructed; a
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another. About 200 attend pub
ral of whom, having learned the
ing without the assistance of wh
to pray in our social meetings
remarkable, they pray much in S

On the death of several of his
last year, he remarks, "All are
the most constant attendants on m
residence in this country, and espe
the most useful—what need to be
should be lost through our negle

Another circumstance is worthy
letter recently received: A party
the distance of six weeks journ
country, visited Stabrook, consistin
pal men of the Caribbean nation.
sited Mr. Davies, and were induced
though they did not understand a
their steady behaviour during the

The whole of this letter, dated 18th December, appears very encouraging; he had visited several new places, where the people appeared ripe for instruction. Respecting Essequibo, he says, "This is an excellent field of labour, and there is every reason to believe a Missionary would meet with the greatest encouragement from respectable persons; the negroes are extremely attentive." He also observes, Mr. Davies appears to be going on well in town, and to be doing much among the people who attend his ministry; the school is also in a very flourishing state.

TRINIDAD.

Mr Adam still continues his Missionary labours at this place, with increasing prospects of usefulness among the slaves. Some delay has taken place in the erection of the chapel at Port of Spain, mentioned in our last; the subscriptions, however, have increased to 750*l.* exclusive of 100*l.* voted by the Directors, and a committee of gentlemen has been appointed to carry the design into effect. In the mean time, divine worship is regularly carried on in a room hired for the purpose, where from 150 to 200 persons attend, some of whom are slaves. In the course of the year he has repeatedly visited several estates on the coast. A gentleman of considerable influence appears particularly favourable to the design of the Mission; he has invited him to his own estate to preach to his slaves, and appears to be anxious that they, as well as others, should enjoy the means of salvation: he has also obtained permission from the Governor, for Mr. Adam to act as he might think best for spreading the Gospel in the remoter parts of the Island. Several of the proprietors having expressed a wish to have their people instructed, he has access to eight estates, containing about 2500 negroes. This encouraging prospect has induced him to request that another Missionary may be sent to his assistance. As many of the slaves, it appears, understand only French or Spanish, he has begun to apply himself to attain these languages. He has commenced a lecture once a fortnight to children, which promises considerable usefulness, as 70 or 80 of them constantly attend. He has likewise begun the instruction of the negroes, for which purpose they meet twice a week. He says in one of his letters, "The Gospel, I trust, has been made the power of God to the salvation of several individuals; some have died rejoicing in its blessings, and a few are, I trust, living examples of its power and grace on their souls."

at eleven; and to about sixty
at Scarborough. A good nur
sionary prayer-meeting once
improvement in psalmody eve
discovered a dislike to the wo
observe the Sabbath as they n
negroes kept the last Christ
much from their former custo
ly much reformed, and a few
earnest, the salvation of their

This Mission, like others i
pensive; the articles of life be
Bread was two shillings per p

NORTH A

Mr. Pidgeon spent the gr
Prince Edward Island, where,
been acceptable. He speaks o
calculated for Missionary exer
rous and glad to hear. In the
are continually taking place.
of the Gulph of St. Lawrence,
other places in the neighbourho

An application has been mad
ber of persons, chiefly British
1784, in the district of Johnst
Lake Ontario, and whose princi
of Elizabeth Town; they have h
difficulties which

cation was truly affecting, and was signed by more than a hundred names. The Directors could not hesitate a moment; and although the applicants were not heathen, they hoped they might claim regard as being part of "an enlightened nation." Mr. Smart, one of the Missionary students, was recommended by his tutor, as suited to the intended station, and he is about to sail immediately for Canada. The Directors trust that he will be made the instrument, not only of instructing and edifying our British brethren, but of extending the knowledge of the Gospel to many of the neighbouring Indians.

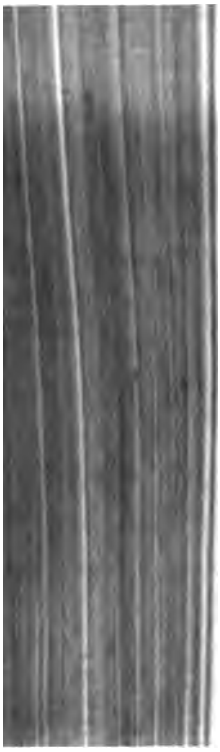
THE JEWS.

It will naturally be expected that the Directors should notice their late efforts in behalf of the Jews; and while it is with great diffidence that they can speak of the apparent issue of their endeavours, they can assure the Society that they have faithfully employed such means of awakening the attention, and impressing the feelings of the Jewish people, as were, in their judgment, consistent with the nature of the object in view. The Gospel has been affectionately proposed to the consideration of their adults, both from the pulpit and the press; the benefits of education have been offered gratuitously to the young; and Christian benevolence has been extended to the afflicted and necessitous. Other means than these the Directors concluded it was not their duty to employ, and from these they did not desist, while, by the attendance of the Jews upon them, a prospect of their being efficacious remained.

The second part of the Essays addressed to the Jews, written at the request of the Directors, by the Rev. Greville Ewing, has been published, copies of which have been distributed; and the Society enjoys the satisfaction of having produced, in that work, an admirable mean of introducing the Jewish people to a clear and compendious acquaintance with the Christian dispensation, whenever their attention shall be seriously awakened to that momentous subject. Soon may that happy period come! and, in the success of every suitable endeavour to advance it, whoever may be the honoured instruments, the Directors will sincerely rejoice.

SEMINARY.

There are now in the Seminary, at Gosport, six young men of promising abilities, two of whom, from the Island of



pleasing hopes of their provin
Christ.

Besides these, five German
at the Missionary Seminary at
Jænicke, have been taken under
ordained in England, and are
soon as a suitable conveyance c

The Directors, having thus
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submit the whole to their cons
will find in it occasion for than
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about one hundred Missionari
heathen and other unenlighte
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Church has not seen fit to grati
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sufficient to reward their endea
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the church of God at large; nu
lar nature, and having the sam
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mankind. Had no other effe

the glory of his grace; while neighbouring tribes, astonished at the change, long to resemble them, and entreat the Missionaries to visit and instruct them also.

Look at the East-Indies! The language of the country acquired; three of the Gospels translated into it; Bramins converted, and become evangelists; children educated in the Christian faith; and many of the natives inquiring, 'What shall we do to be saved?' This hopeful work may perhaps be retarded by the death of two of our Missionaries, but others are still there, and more are on their way thither; and such a good foundation is laid as to justify the most pleasing hopes of future success.

Look at the West-Indies! There also the word of God grows and prevails. In several places, besides the spiritual privileges afforded to men of our own country or colour, many of the poor negroes, low as they are in the scale of talent and of rank, have been made "wise to salvation," and are become "free indeed!" In some of these places, savages have been civilized, the dissolute have been reclaimed, and idolaters have cast their images to the moles and to the bats. Slothful servants have become industrious and faithful; the drunken have become sober, and the impure chaste. Surely this is the finger of God! Shall it be a question, "whether the Lord is among us or not?" No. He promised to be with his Missionaries to the end of the world, and he is faithful who hath promised.

But while we rejoice and give thanks, let us not sit down as if our work were done; as if we had nothing more to effect. We have made a beginning, but it is merely a beginning. At every station already occupied, our Missionaries are earnestly entreating us to send out additional labourers. What are seven or eight Missionaries in India? Hundreds are wanted there. What are twelve Missionaries in South Africa? Hundreds are needed there also. What are four or five in the West? A great number is wanted there too. What are twenty stations in different parts of the globe? Hundreds of places equally need our help. "The fields are already white unto the harvest." Many, many more labourers are required. Populous regions of the earth appear ready to welcome the Gospel of Christ; thousands cry, "Come over and help us!" Millions of men are in darkness. Who shall enlighten them? Men, themselves enlightened. Who shall select them? Who shall send them forth? Who shall support them? You; our dear and honoured friends of this Society, and others like-minded with you. To you they stretch out their arms—to you they direct their eyes.

And will you not regard them? The experience of fifteen years will not allow a doubt on this head to remain in any mind. Your exertions will be renewed, your contributions will be increased. Yes, let us this day determine, in the strength of the Lord of Hosts, to persevere, and to abound more and more in our efforts. We have already reaped no scanty harvest, and we may be confident that harvests more abundant shall crown our more abundant efforts.

SEVENTH REPORT

OF THE

British and Foreign Bible Society, 1811.

(Concluded from page 632.)

The preceding enumeration, which might be more detailed, will sufficiently demonstrate the attention of your Committee to the accommodation of individuals with the Holy Scriptures. The total distributed under the stated heads, may be estimated at not less than 4,000 Bibles, and 30,000 Testaments; and, further, an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments, for the use of the Swedish seamen employed in the British service.

The members of the Society will learn, with pleasure, that its benevolence

in Germany, Switzerland, and France. Your Committee have anxiously availed themselves of any indication of such disposition, to afford the members of that communion the benefit of the Institution, and have even, in many cases, anticipated it

The Gospel of St. John, published in the Esquimaux language for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present Their thanks for this gift, have been conveyed to the Society, by the Rev. Benjamin Kohlmeister, and other ministers of the United Brethren associated with him, who have also translated the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans.

Your Committee have also received the most grateful testimonies of the beneficial effects among the negroes, in the West-Indian Islands of Barbadoes, Antigua, and St. Kitts, from the copies of the Scriptures furnished by the Society.

Their Correspondent states, that many of the Negroes steal time from their rest to learn to read, that they may be able to read the Scriptures; while others, who have acquired this talent, spend many an hour in the night, in exercising themselves in reading, (to use the simple language of the relater,) "the most blessed of all books." Such testimonies afford the most gratifying proof of the utility of the British and Foreign Bible Society.

Your Committee have again to repeat their acknowledgments to the Correspondent mentioned in the last report, for a continuance of that active zeal which has so largely contributed to extend the benefits of the Institution to the army and navy, and prisoners of war, at one of the principal naval stations; and to whom, with the assistance of the commanding officer, who has the superintendance of the cartels, they are indebted for the introduction of no less than 2,000 French Testaments into the various families of the prisoners who have returned to France. This Correspondent alone has circulated through these several channels, during the last year, no less than 3,396 Bibles and Testaments, either by sale or gratuitous distribution.

It only remains to add, under this head, that the grants made to Ireland have been gratefully acknowledged. By the Annual Reports received from the Hibernian and the Cork Bible Societies, it appears, that each of these Institutions is advancing in patronage, influence, and operation; and that the demand for the Scriptures throughout that part of the United Kingdom, keeps an almost equal pace with the increasing circulation of them*.

The next topic for report, is the augmentation which the funds of the Society have received from donations, congregational collections, and legacies, since the last general meeting; the enumeration of which, in the Appendix, will show the continuance of that zeal and liberality from which the Institution derives its efficacy and support.

The donations from the Auxiliary Bible Societies, since the last Report, are as follows:

The Leicester Auxiliary Bible Society, 400*l.* Edinburgh Bible Society, 700*l.*; and in aid of printing the Icelandic Bible, 100*l.* Swansea Auxiliary Bible Society, 150*l.* Uttoxeter Auxiliary Bible Society, 59*l.* 10*s.* 6*d.* The Association in London, 93*l.* Reading Auxiliary Bible Society, 126*l.* 18*s.* Uxbridge Auxiliary Bible Society, 400*l.* East Lothian Bible Society 50*l.* West Lothian Bible Society, 50*l.* Nottingham Bible Society, 220*l.* Greenock and Port Glasgow Bible Society, 63*l.* Cornwall Auxiliary Bible Society, 915*l.*

* "*The demands on the Committee for Bibles and Testaments during the last year were so great, that had it not been for the liberality of the British and Foreign Bible Society, they would have been compelled to put a stop to their operations.*" Hib. Bib. Soc. *Report for* 1810.

... and Salford Auxiliary Bible Soc
of their first year's account; in addition
expended in Bibles and Testaments S
Liverpool Auxiliary Bible Society, 1,8
ble Society, 116*l.* 9*s.*

Of the above, some are wholly gratuit
Parent Institution; others are charged w
tion in Bibles and Testaments, either acc
Auxiliary Society, or agreeably to the
treating with Auxiliary Societies. A mor
ed for the next Report.

With respect to Liverpool, your Comm
pressed by many respectable individuals
distresses under which it has recently labo
monstration of their liberality in supporting
tish and Foreign Bible Society. The sum
recently commenced, reflects the highest h
exertions what large returns might have been
picious times.

It is but justice to certain other towns, esp
lars, to remark, that their contributions to t
circumstances of similar discouragement; an
manufactures and commerce have had to con
be matter of astonishment and gratitude to
nevolent cause have been so little restrained i
places, been even stimulated and enlarged.

Your Committee have again the grateful
knowledgments to the Rev. the Presbyteries in the
lectively and separately, for their contributi
close of the former accounts, as stated in the A
sum of 158*l.* has been remitted by their Tr
Muir, Esq. on account of collections from the
sorting Congregations, of which 80*l.* 12*s.* 4*d.* i
from the Presbytery of Glasgow.

In consequence of a recommendation ...
deen, to make ...

collections in England, Wales, and Scotland, the particulars of which will be stated in the Appendix; viz. in England—from the Parish churches of Guilford; St. Andrews, at Liverpool; South Collingham, Stow, and St Michael's, at York; from the Meeting-houses at Little Baddow, Witham, and Great Yarmouth; at many places in North Wales; and in Scotland—at Aughtergavern, Balmade, Cortachy, Dumfries, Moniave, and Muthil.

The funds of the Society have also been augmented by various miscellaneous Contributions, which it is now the task of your Committee to particularize.

The Holborn Sunday School has made a further donation of 22*l.* 9*s.* 4*d.*; and the sum of 154*l.* has been received from twenty-nine Sunday Schools in North Wales.

A contribution of 12*l.* has been made by the young ladies of Miss Teulon's School, at Hackney: this is the third contribution from that seminary.

A donation of 50*l.* has been received from the Committee for conducting the Youth's Magazine.

To different individuals, also, the Society is indebted for liberal contributions in the course of this year; but, as a specification of them would lead too much into detail, the enumeration of particulars must be reserved for the Appendix.

And lastly, under this head, your Committee have to report the following legacies and bequests:

Miss Mary Stringer, late of Watlington, Oxfordshire, 100*l.* Mrs. Allan, late of Aberdeen, 10*l.* Mrs. Elizabeth Pentycross, late of Wallingford, 100*l.* 4 per cents. Mr. John Hankinson, late of Hackney, 100*l.* Mrs. Elmsall, of Thornhill, Yorkshire, 200*l.* of which a moiety is payable in 12 months, and the remainder subject to contingencies. Mr. James Collyer, late of Chobham, 40*l.* Captain Ross, late of the Coldstream Regiment of Guards, 21*l.* Rev. John Clark, late of Trowbridge, 50*l.* Miss Mary Howlett, late of Springfield, 50*l.* Mrs. Rebecca Tomkins, late of South Place, Finsbury, 200*l.* payable after the expiration of one life. Mr. Allan Cuthbertson, of Glasgow, 100*l.* The Society is indebted to the heirs of Mr. Cuthbertson, John and James Cuthbertson, Esquires, for fulfilling his intentions; as the bequest, from circumstances peculiar to the Scottish law, was not binding on them; they have nevertheless paid the same as a donation, with interest.

The Society's Library has been this year enriched by the accession of some valuable Books, the donations of different individuals. These acts of liberality have been duly acknowledged; and the description of the several works, together with the names of the donors, will be particularly stated in the Appendix.

This may be a proper place for observing, that, desirous of testifying the gratitude which the Committee consider as due from the Society to one of its earliest, most constant, and useful friends, the Rev. Josiah Pratt, they have unanimously placed him among those Life Governors who have earned that distinction by rendering important services to the Institution.

On a general review of the Society's transactions during the last year, your Committee are fully authorized to congratulate its members on the increase of its influence and efficacy. This prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad. Anxious to secure the continuance of this conduct by every possible precaution, your Committee suggest the expediency of altering the arrangement of the words, "without Note or Comment," in the first Article of the Constitution, with a view to render it more perspicuous and explicit. The rule will then stand as follows:

"The designation of this Society to be "The British and Foreign Bible Society," of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures without Note or Comment: the only Copies in the

Languages of the United Kingdom to be circulated by the Society, shall be the Authorized Version"

Your Committee will now conclude their Report, with some reflections suggested by a review of the progress of the British and Foreign Bible Society, from its institution in 1804, to its present state of efficiency.

It is most gratifying to remark, that the approbation generally bestowed on the principle of the Society, and annually increasing, has uniformly attended its proceedings; that, in the wide range of communications for promoting the object of its institution, your Committee have received the most zealous assistance: Their inquiries have been cheerfully answered; co-operation, where solicited, has been cordially granted; and even their wishes have been frequently anticipated. As the sphere of the Society's operations has expanded, its resources have been proportionably augmented: numerous Societies, animated with the same spirit, have annually arisen; the ornament and the support of the parental stock: and hence, the British and Foreign Bible Society has been enabled to advance so largely toward the attainment of its object—the diffusion of the Records of Eternal Life over the habitable globe. Its growth has indeed been rapid: a small seed has become a large tree; luxuriant in its branches, and abundant in its fruits: let a hope be cherished, that its maturity will show still larger dimensions, and yield fruits in still greater abundance.

In connexion with these observations, it may not be improper, briefly to notice some of the collateral benefits arising out of the Institution. In opposition to infidelity, it proclaims the public belief of thousands in the truth of Revelation; implying at the same time a sense of obligation on the part of its members, to a practical observance of those holy precepts which Revelation inculcates. The co-operation of the numerous individuals connected the

The utility of the British and Foreign Bible Society has been so experimentally demonstrated, as to occasion an expression of surprise that its establishment should have been deferred to so late an era; and that a nation professing its belief in the Scriptures, and commanding at the same time the most favourable means of circulating them, should have so long delayed its collective efforts for their universal dissemination. But times and seasons are in the power of God: and those therefore to whom this high duty has now been assigned, considering themselves as his honoured instruments for making "known his way upon earth, and his saving health among all nations," will ascribe the praise to Him, to whom alone it is due; with devout thanksgiving for his blessing, without which the best intentions, and most persevering exertions to promote even his glory, would be of no avail.

Under the influence of these sentiments, the members of the British and Foreign Bible Society may contemplate, with heart-felt satisfaction, what it has already accomplished, and look forward with cheering hope to its future and more enlarged employment.

The field of operation which lies before us is vast; and, when considered as including the never-ceasing wants of Christians both at home and abroad, and extending to countries where idolatry and superstition prevail, may justly be deemed unlimited. This consideration should suggest the duty of accompanying our strenuous exertions with our earnest prayers; that the disposition and means to satisfy the increasing claims on the Society may never fail: that the light of Divine truth which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense and those who receive the Holy Scriptures through the medium of this Institution, may find them "the power of God unto their salvation."

DOMESTIC.

Sabbath Society for Catechising Africans.

We publish the following Communication with pleasure, hoping that it will draw the attention of Christians, more generally, to the spiritual wants of the Africans amongst us.

THE unhappy lot of a certain portion of our fellow-creatures, long since excited the commisseration, and aroused the exertions of a benevolent class of people, toward their emancipation from temporal slavery; and these exertions have been employed with assiduity, to effect the desirable objects of suppressing an infamous traffic in their persons, of rescuing them from their degrading state of subjection, and of restoring to them the common rights of man.

As far as these objects have been properly sought and effected, the thanks of the community are due to the Manumission Society. But a slavery and degradation exist, infinitely more to be deplored.

Contemplating the situation of the descendants of Africans in our city, with respect to Christian knowledge, we cannot but compassionate their lamentable ignorance. Utterly renouncing an opinion, received by many as a truth, that "Ignorance is the mother of devotion," we rather view her as the parent of vice, and hesitate not to assert it as our belief, that the want of a true

knowledge of God, and the blessed religion of our Lord and Saviour Jesus Christ, in a city like ours, is frequently the cause of early departures from duty, and of the more flagrant crimes of riper years. It is a fact, that with regard to the great truths of Religion, many of the adult people of colour who are free, are most profoundly ignorant; and their children have hitherto enjoyed no means of instruction, in the things which belong to their everlasting peace. Others who are still in slavery, or at service, scarcely ever hear of a Saviour, or, to say the best of their situation, have not a proper enjoyment of the means of grace. To rescue them from this state of ignorance, to point them to an emancipation from the slavery of sin, to convey to them the blessed truths of the Gospel, and to teach them the knowledge of Him, whom to know aright is life eternal, are objects of the highest grade, and calculated to call forth the noblest exertions. We who profess to know the value of revealed religion, we who enjoy its soothing consolations, and who owe all that is called good, in our lives and conversation, to its blessed operation on our hearts, could not behold with indifference, our fellow-creatures perishing around us, for lack of knowledge.

With these views of the importance of the subject, a society of six persons, was formed in the month of February, A. D. 1810, denominated, "The "Sabbath Society for catechising Africans." The members were taken from the Presbyterian and Reformed Dutch Churches, of this city. Our meetings are held on the sabbath, between the services of the afternoon and evening. They have been attended by the brethren, two at a time, successively, who taught the persons assembled, the truths of our blessed Religion, as they are contained in Catechisms, recognized as evangelical by the Churches to which we belong. The general number of learners has been about twenty-five, and has frequently much exceeded that number.

Exertions are now making to bring more fully into operation, a plan which has been devised, for extending the usefulness of the institution, and for increasing the number of learners. We solicit the aid of our fellow-Christians, by their prayers and their co-operation. We ask but a small portion of the time of those who serve, and that hour, on the day which God himself has set apart for *his* service, and for exemption from labour. This time is employed in prayer, praise, and instruction in holy truth. We hesitate not to say, that the experience of this truth on the heart, will make its subjects better servants and more useful members of society.

The instruction will, in future, be confined to the Shorter Catechism of the Westminster Assembly, until the progress of the learner shall be such as to require a more extended field, when the Larger and Heidelbergh Catechisms will be employed.

To excite the children to diligence, small premiums will be granted to those who excel, of such a nature as the Society shall deem suitable to their situation, and the older learners will be rewarded with presents of religious books for peculiar progress.

During the winter season, the meetings will be held on sabbath afternoons, at half past four o'clock, in a school room in the rear of No. 7 Murray-street, occupied by Mr. Teasman, a pious descendant of Africa, who has warmly engaged in promoting the success of the institution, ever since its formation; and who has frequently borne a part in the exercises and instructions. It is hoped that those free persons of colour, who have a desire, that they and their children may be instructed in the truths of Religion, will not be backward in coming to partake of the benefits now held out to them.

We wish to prescribe no limits to our labours, and if the number of learners increases beyond our strength, more labourers are ready to join us in our pleasing employment. Impressed with a sense of the goodness of the Lord, to our own souls, in extending to us the knowledge of a Redeemer, it has become the desire of our hearts, that our poor neighbours should be made acquainted with a salvation, which is the fruit of infinite mercy and compassion, the work of God himself, and with a Saviour who is the best and dearest gift to man.

Extracts from the Journal of the Stated Preacher to the Hospital and Almshouse in the city of New-York.

(Concluded from p. 576.)

January 15th.

THE EXECUTION.

"So bad a death argues a monstrous life."
"Forbear to judge, for we are sinners all.
"Close up his eyes, and draw the curtains round,
"And let us all to meditation.——" SHAKSPEARE.

THE cell of the murderers was this morning opened at an early hour, for all ministers of the Gospel, who pleased, to enter and give instruction. To gratify a wish, which the criminals had previously expressed, I visited them, among many teachers of different denominations. Two German ministers devoted themselves to their unhappy countryman, who con-

devoted all my atte
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and the coffins appeared, the black
for me with anxiety. His

had no heart for any thing, but the revelation of the grace of our Lord Jesus, and the petition, "God be merciful to me a sinner." This he repeated at almost every step. Under the gallows he was unwilling that I should leave him, and when he was ascending to be made fast, he said to me, "what shall I say? O tell me my last prayer again!" Again I said, "God be merciful to me a sinner." When every thing was ready, each of the criminals prayed in his own vernacular tongue. The German protested his innocence to the last. Johnson confessed; and shaking hands, while they looked up to heaven, they reciprocally greeted each other, saying, "God bless you: farewell." In an instant after this, Johnson perceiving the cartman about to drive, exclaimed, "stop! stop! one minute longer; let me pray one breath more! God be merciful to me a sinner;" when they were suspended together, and together were ushered into the presence of Jehovah. When Johnson uttered his last cry, almost every hearer, involuntary prayed for him. Would to God that we all could feel, that the time for prayer is precious! Would to God that all who exclaimed "God forgive him," would ask, as he did, "what shall WE do to be saved?"

If either of these unhappy men is now assured of his salvation, the assurance has come as soon as, under their circumstances, it could be expected: and if now he sings "alleluia to the Lamb; doubts have fled, fear is extinguished, faith is superseded, hope is absorbed in fruition," it is in the best time. *To know* the only true God and Jesus Christ, is eternal life; but to be confident that we savingly know them, is not absolutely essential. Yea, *such confidence*, if not founded on thorough scrutiny of religious experience, if not derived from a considerable course of consistent piety, *is presumption*, if not DAMNING DELUSION.

Saturday, January 26th.

"Let us consider one another, to provoke unto love, and to good works."
PAUL.

Last evening a member of the Widow's Society made me promise, without delay, to visit the poor woman whom I saw on the 17th inst. It was my intention to have visited her before this time; but many similar concerns might have created a longer delay, had I not been, in Paul's sense, *provoked* to the work. She had decayed rapidly, and was assured of speedy dissolution. Her imaginary goodness too had fled; and what she long cherished, was now, in her opinion, pride,

pollution, misery, and death. Many pious instructions had she received from her female benefactors, and she appeared now to feel that she was a sinner, in perishing need of a Saviour. This was the time to preach good news, and I attempted, with more apparent success than formerly, to shew her how *a sinner might be just with God*; but whether she believes to salvation must be left with the searcher of hearts.

Lord's day, Jan. 27. Last week five patients died in the Hospital, and while speaking there, this morning, in the presence of eight or nine, who were too near the grave to arise, one died of an inflammation by a broken leg. When first the bone was fractured, in the line of his daily business, his wife could not endure the thoughts of parting with him: but her feeble attendance on him, surrounded by poverty and sickness, was insufficient, and he became delirious. He has left, I am informed, a worthy wife, with five small children; the youngest of which is not more than three weeks of age. Her name and number I have taken as a present to some one of the Widow's Society.

Afternoon. After speaking in one room, I visited another in the Almshouse, which is full of sick persons. Their misery makes me sick at heart; especially when I consider

from faith. At length the child, long before brought to the birth, was brought forth into God's marvellous light. Not long since she was admitted to the full communion of the Reformed Dutch Church. When under examination before the consistory, she was asked why she loved Christ? and immediately replied, "we love him because he first loved us."

Blind George was very attentive to the word to-night. His motions clearly indicate when he is pleased or displeased with a discourse; for all sermons are not alike to him, nor is the *last* sermon always *the best*. He has already committed several hymns to memory since I gave him a book, and now requested that I would select some new ones for him to learn. This was a pleasing request; and after I had folded down a few leaves to guide his feeling, half a dozen other hymn books were handed me for the same purpose. An old woman observed to me, when she presented hers, "all we blind persons take great pleasure in learning, as well as George." New applications were made by old and young, for similar books, with which, on account of my inability to gratify their wishes, I was almost as much troubled as pleased.

It was gratifying to see another aged blind woman, very attentive, who, formerly, when a gentleman, Mr. B. who accompanied me, said in her hearing, "perhaps many of these persons are more blind in spirit than in their bodily organs," discovered considerable resentment, and leaving the room exclaimed, "perhaps we are not so blind, neither!" Soon after this I took occasion to say much in a public discourse, in her hearing, from the question of the spiritually blind Jews, "are WE blind also?" Since that time I have often seen the tears trickle down from her aged eyelids, (which, having no eyeballs to cover, could certainly not be devoted to a better use,) at the sound of that Gospel, which offers sight to the blind, hearing to the deaf, speech to the dumb, soundness to the lame, and life to the dead.

When singing a hymn, which commences with these lines,

> "God moves in a mysterious way
> "His wonders to perform;"

I was surrounded by eight or ten boys, of about nine years of age, who tuned their little musical organs to the words, with all their might. The sight of their ragged garments and brilliant eyes, accompanied by the remembrance, that some of them are orphans, some fatherless, some motherless, and others not acknowledged by any earthly parent, was calculated to excite melancholy feelings. Some of them,

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" Unfolding ev'ry hou
" The bud may have a b
" But sweet will be th

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left her in tears. And would to Go
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Four years ago, a certain dame,
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gave credit to the speeches of a *fine* lady; and consented to part with her child, that the deceiver might make her a city-chambermaid of distinction. The daughter was promised high wages, kind treatment, and easy service: the mother was deluded; the deceiver triumphed; the child was ruined. The female monster brought her prey to this city, and before she was thirteen years of age, prostituted her to the vilest purposes. In this deplorable situation she has been almost four years. In the lapse of this time, her mother has twice been to this city in search for her child, but could not find her. Once *A*—— knew that her parent was in pursuit of her, and would have gone, with all her growing consciousness of guilt, to meet one, who could have pardoned, while she reproved; but the monster who had decoyed her from her mother, absolutely locked her into her chamber, and by force made her drunk with cordials.

Now the poor, miserable, seduced being, is in the Hospital, and apparently nigh to the grave. No mother is near to comfort her. She cannot read the bible. She has, however, and I bless God for the circumstance, the pious instructions, attentions, and prayers of the present matron, who seeks to imitate her Master, by doing good to the most profligate.

The child knew that she was a sinner, and has been for some days deeply afflicted in spirit, as well as in body. Such copious weeping I never saw before, in any single instance. I doubt whether Mary, who washed the feet of Jesus, shed more tears in the same time. But floods of tears cannot wash away the guilt and pollution of one sin. The blood of Christ, the precious blood of the atonement, cleanses believers from all sin.

SECOND REPORT

OF THE

NEW-YORK BIBLE SOCIETY,

FOR 1811.

THE Managers of the New-York Bible Society, deeply impressed with the importance of the trust committed to them, have endeavoured to circulate the Bible, during the past year, as extensively as possible. The embarrassed state of commerce, which seriously affects the resources, not only of this Society, but of all charitable institutions in this city, has not deterred them from answering all the calls which have been made on their liberality, nor prevented them from

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" patience in tribulation."

The Managers rejoice that during the past year the number of Bible Societies has been increased in this Country, and especially in this State. There are now, according to the best information, about twenty Societies of this description within the United States. This number shows that the public are generally impressed with the importance of circulating the Bible in every direction.

The Managers have received official information of the organization of a new Society in Orange county, called the *Orange Bible and Tract Society.* They have directed a correspondence to be established with that Institution. On their application, they have furnished them with 55 bibles, at first cost. And, in consequence of the smallness of their funds, have also sent them 100 bibles to be distributed at the discretion of the Managers.

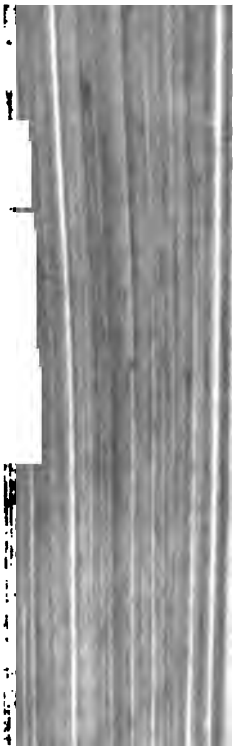
They understand that a Bible Society has been established in Dutchess county, but have received no official information respecting it.

The increase of Bible Societies in this State, has prompted them to turn their attention to the formation of some plan, according to which all of them may co-operate; but they have not been able, as yet, to mature one which is practicable. They hope another year will not elapse without success in this matter.

The correspondence with the several Societies noticed in the last report, has been continued. And the Managers are happy to state, that from the information officially received, they all appear zealously engaged in promoting the great object of their formation.

The Bible Society of Philadelphia, which was the first established in this Country, is especially blessed by God, in the course of his providence. They have distributed, according to their last report, since their organization, about three years ago, 5430 Bibles and Testaments, of which 1858 have been distributed during the year ending in May last.

The British and Foreign Bible Society are proceeding with unabated ardour, and with increasing funds, in their *pre-eminently glorious career* of usefulness to the souls of men. They have circulated within thirteen months, preceding their report of March last, 33,609 Bibles, and 69,009 Testaments, exclusive of those circulated at the charge of the Society in various places abroad. From their exertions the most confident expectations may be cherished, that editions of the Scriptures, in whole or in part, will ere long be printed in all the languages of modern Europe, and circulated among its several nations. Nor do we think it extravagant to say,



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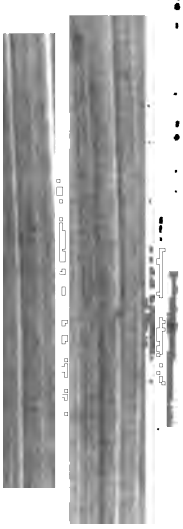

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DOMESTIC.

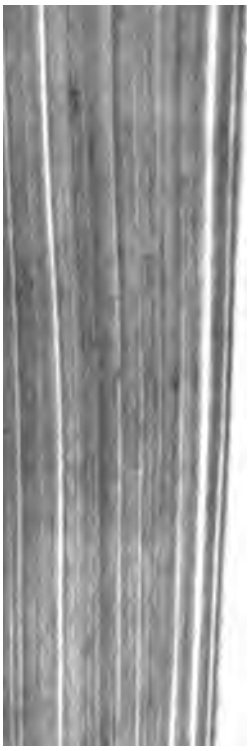
Sabbath Society for Catechising Africans.

We publish the following Communication with pleasure, hoping that it will draw the attention of Christians, more generally, to the spiritual wants of the Africans amongst us.

THE unhappy lot of a certain portion of our fellow-creatures, long since excited the commiseration, and aroused the exertions of a benevolent class of people, toward their emancipation from temporal slavery; and these exertions have been employed with assiduity, to effect the desirable objects of suppressing an infamous traffic in their persons, of rescuing them from their degrading state of subjection, and of restoring to them the common rights of man.

As far as these objects have been properly sought and effected, the thanks of the community are due to the Manumission Society. But a slavery and degradation exist, infinitely more to be deplored.

Contemplating the situation of the descendants of Africans in our city, with respect to Christian knowledge, we cannot but compassionate their lamentable ignorance. Utterly renouncing an opinion, received by many as a truth, that "Ignorance is the mother of devotion," we rather view her as the parent of vice, and hesitate not to assert it as our belief, that the want of a true



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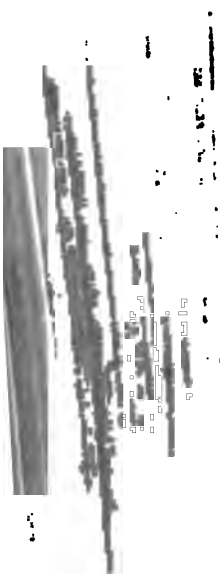

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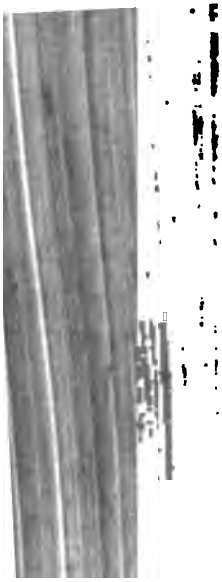

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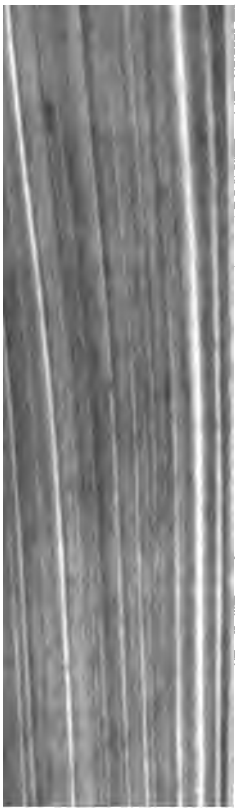

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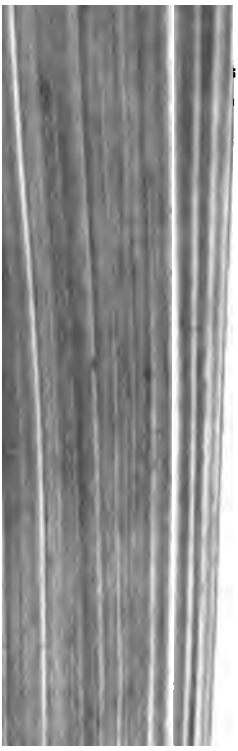

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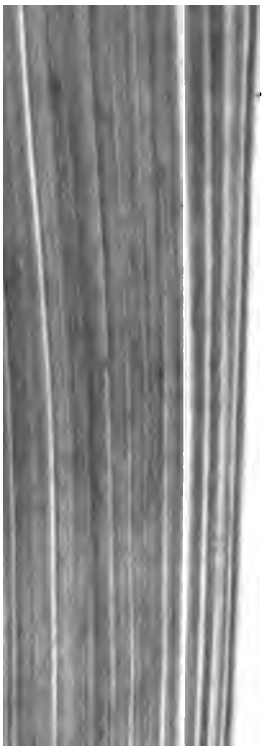

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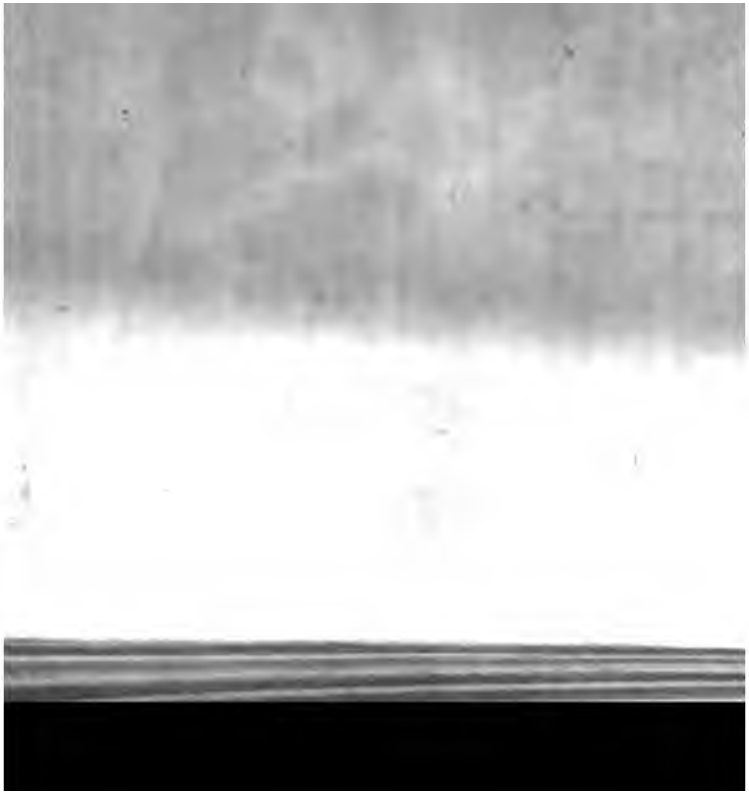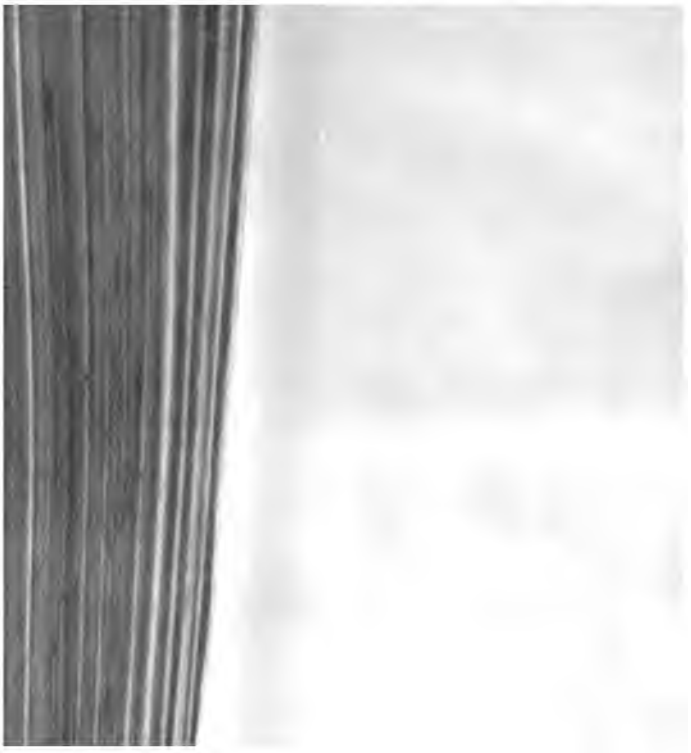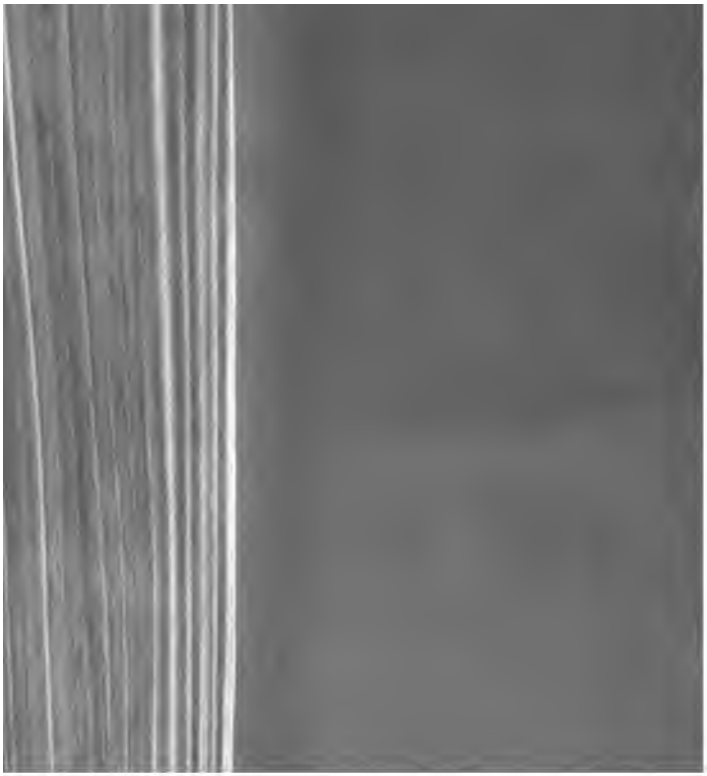
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